

A MODEL MINISTRY TO TRANSITIONAL AND
SECOND GENERATION KOREAN-AMERICANS

A Professional Project
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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Nak-In Kim
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Nak-In Kim,

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DOCTOR OF MINISTRY

Faculty Committee

Chan-Hi Kim

Alan D. Rhodes

May 13, 1991
Date

Ally Moore
Dean

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ABSTRACT

A Model Ministry

to Transitional and Second Generation Korean-Americans

Nak-In Kim

The Korean United Methodist Church is carrying out an ambitious 500 Churches Movement with the aim of doubling the number of Korean United Methodist churches in the U.S. by the year 1992. That project is geared to first generation ministry, assuming that the Korean immigrant population will continue to grow in the future. However, recent trends point to a decrease in the number of Korean immigrants due to economic and sociopolitical changes in both Korea and America. And also the increase of English-speaking Korean-Americans in the community, as well as in the church, is raising a question about the future of the immigrant Korean church. Can the immigrant church structure be meaningful for the coming generation? Will the Korean immigrant church continue to grow in the future when the new transitional or second generations will be the main groups in the community?

This is a crucial time of transition for the Korean immigrant church as it prepares for a new age when a different spirituality is required by new generations. The purpose of this project is to suggest a model for the Korean immigrant church to ensure that the church is meaningful to current and future English speaking generations as well as to first generation immigrants. This project outlines a

plan to guide congregations with Korean and English speaking members toward a harmonious, organic relationship within the UMC structure. The goal is for such congregations to thrive as meaningful and authentic bodies of Christ, even when the numbers of new Korean immigrants decline.

Chapter 2 of this project deals with understanding transitional and second generation Korean-Americans in terms of their socio-historical, cultural, and psychological perspectives. Chapter 3 explores the differences between first and second generation Korean-Americans based on a survey designed by the writer. Chapter 4 explores the biblical and theological understanding of life for second generation Korean Americans. Chapter 5 presents a case-study based upon the English-speaking ministry at Los Angeles (Robertson) Korean United Methodist Church. Chapter 6 gives practical suggestions for an effective English speaking ministry in the Korean American church context.

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To my children, Hanvid and Hanbyul
who are growing up as Second Generation Korean-Americans
and also to my wife Aeri who is raising them
to be authentic Korean-American Christians.

CHAPTER 1

Introduction

Purpose of the Project

This project examines problems in the current ministerial model used by Los Angeles (Robertson) Korean United Methodist Church for second generation Korean-Americans. The project suggests a ministerial model for second generation Korean-Americans based upon the study of the second generation ministry of the Church.

As the immigration history of Korean-Americans lengthens, the second generation becomes one of the top priorities of the Korean community in the U.S. Korean churches especially bring up the issue of the ministry to second generation Korean-Americans. However, the question is how to develop it: What is the most appropriate model for the second generation in order for them to inherit the tradition of the first generation, while developing their own uniqueness at the same time?

Importance of the Project

One of the most and exciting phenomena in the United Methodist Church is the growth of Korean churches. There were only seven Korean United Methodist Churches in the U.S.

in 1970, but now these congregations number more than three hundred.¹ This growth is in stark contrast to the United Methodist Church at large, which lost 75,000 members in 1985 alone.²

At the present time, the Korean United Methodist Church is carrying out a church growth project, with the objective of establishing 500 churches and 100,000 members, by the end of 1992. Realizing the importance of Korean immigrants, the 1984 General Conference appointed a National Division of the General Board of Global Ministries to consider the appropriate missional structure to strengthen Korean Church ministry. As a result, Jurisdictional Korean-American Mission Offices were created. At the present time, three Korean Mission Superintendents in three of the five jurisdictions have been appointed to office. The office of the Korean-American Mission of the Western Jurisdiction of the United Methodist Church summarizes the background of the Korean-American mission structure as follows:

The 1984 General Conference took action (Calendar Item 1061) to have the General Board of Global Ministries "consider appropriate missionary structures to strengthen Korean language ministries and new church development." The Mission Development Committee of the General Board

¹ United Methodist Church, Office of Korean-American Mission of the Western Jurisdiction, Second Anniversary Celebration of Korean Mission of the Western Jurisdiction [booklet], 21 Oct. 1990.

² Douglas F. Cannon, "UMC Membership Loss in '85 Sharpest Drop in Eight Years," Circuit West, 25 July 1986: 4.

of Global Ministries appointed a Task Force on Korean-American Mission Structure, which sponsored a series of major consultations and discussions with various constituency groupings, including the Council of Bishops and National Association of Korean United Methodist Churches. Based on these consultations, the Mission Development Committee of the National Program Division submitted a set of recommendations on Korean-American Ministries, which were adopted by the General Board of Global Ministries on October 25, 1985. Accordingly it was decided that there be a Korean-American Ministries emphasis for the National Program Division and that the Division establish a National Committee on Korean-American Ministries to provide major guidance for this emphasis.

In July 1986, they called the first and organizing meeting of the national Committee on Korean-American Ministries in Newark, New Jersey. In the meeting, the Committee developed jurisdiction strategies and as a result brought forward a recommendation that "regional" Mission be created by the initiatives of the College of Bishops of each Jurisdiction. In subsequent meetings of the Committee, as well as in consultations with the Jurisdictions, the concept of Mission (Book of Discipline, paragraphs 662/3) has come to be understood with some creativity and flexibility to suit the ministry for the growing Korean American immigrant Community.³

And as a part of this missional venture, the National Association of Korean-American United Methodist Churches, the School of Theology at Claremont, and the General Board of Higher Education and Ministries of the United Methodist Church have drawn up a project to recruit eligible Korean-American ministerial leadership to meet the goal of 500 churches and a 100,000 membership movement by the end of 1992. One of the results was the Bilingual Master of Divinity Program at the School of Theology at Claremont.

³ United Methodist Church, Celebration of Korean Mission.

This is a great challenge. However, if the Korean churches do not carry out this project in conjunction with a ministerial plan for the second generation, the new church growth movement will become only a romantic memory in the future.

According to the survey conducted by Young Pai, a professor at the School of Education of the University of Missouri, 45.8 percent of second generation Korean-Americans whose parents attend Korean immigrant churches state that they will not attend Korean churches when they become adults, or attend Caucasian churches.⁴ According to Won Moo Hurh, a professor of sociology and anthropology at Western Illinois University, as of 1984 the population of 20 years old or younger who are bilingual and bicultural constitutes 39.6 percent of the Korean-Americans in the U.S.⁵ This statistic tells us how urgent the issue of the ministry is to the second generation Korean-Americans.

Therefore, it is necessary for the Korean-American churches to have a proactive ministerial strategy for second generation Korean-Americans. Without such a strategy, today's glory of the growth of the Korean immigrant churches

⁴ Young Pai and Deloras Pemberton, Selected Findings on Korean-American Early Adolescents and Adolescents: An Interim Report (Kansas City: University of Missouri, School of Education, 1985), 45.

⁵ Won Moo Hurh, "The Korean-American Community: Its Development in Historical and Comparative Perspectives," Modern Praxis 9 (August 1989): 263.

will become an old story of the past even before the first generation disappears.

Thesis

This project assesses the effectiveness of the current ministerial strategies for second generation Korean-Americans and proposes a model for a more effective ministry not only for the second generation but also for the survival of Korean immigrant churches in the future within the United Methodist Church structure.

Definition of Terms

Second generation: In this project the term refers not only to U.S. born Koreans but also to those who came to the U.S. before adolescence. Those are the ones who are the most comfortable with the English language and American culture.

1.5 generation: Refers to the Korean immigrants who came to the U.S in their mid-adolescent years, and who are therefore functionally bilingual and bicultural. They are a transitional generation. The author will use the term "transitional generation" interchangeably with "transgeneration."

Marginality: A term that applies to the life condition of second generation Korean-Americans in which

they experience alienation from both American society and Korean immigrant society. The author uses this term interchangeably with "in betweenness" and "on the boundary" that Paul Tillich used to define his life in his book On the Boundary.

Work Previously Done in the Field

There have not been many studies which attempt to understand second generation Korean-Americans and to create a program of ministry to them. Because Korean immigrant history itself is relatively recent, there has not been sufficient time to generate data which could give a clear self-understanding of the community and its future. In particular, sociological and psychological studies about the community and the second generation are very limited, which restricts the scope of this project.

A few pioneers have tried to devise methods of ministry to the 1.5 and second generation Korean-Americans in their own ministerial context. Brandon I. Cho formulates a new form of worship for these Korean-Americans in his D.Min. project, Towards An Authentic Korean-American Worship.⁶ David E. Eaton in his thesis, "Between the Two Worlds," studies the development of Korean-American ethnicity among second generation high-school and college students in the

⁶ Brandon I. Cho, Towards an Authentic Korean-American Worship, D.Min. Project, School of Theology at Claremont, 1987 (Ann Arbor: UMI, 1987).

Protestant immigrant church, and the effect of ethnicity upon the formation of a newly emerging Korean-American church community.⁷ Asbury Jongsu Choe in his D.Min. project, The Development of Guidelines For Transgenerational Summer Internship Program, deals with the concerns of Korean-American churches regarding ministry to the emerging generation, focusing especially on ways to identify potential leaders for the next generation.⁸

Some researchers have studied the situation of other Asian groups. "The Japanese Americans' Search for Identity, Ethnic Pluralism, and a Christian Basis of Permanent Identity,"⁹ a Rel.D. thesis by Paul M. Nagano, and, Japanese-Americans and the Christian Church: The Struggle for Identity and Existence,¹⁰ a 1978 D. Min. project by Grant J. Hagiya, are studies that partially deal with second generation issues from a Japanese-American perspective. These works are helpful to cross-reference the experiences

⁷ David E. Eaton II, "Between the Two Worlds" (M.A.R. thesis, School of Theology at Claremont, 1984).

⁸ Asbury Jongsu Choe, "The Development of Guidelines for the Transgenerational Summer Internship Program of the Korean-American United Methodist Churches," (D. Min. Project. Eastern Baptist Theological Seminary, 1987).

⁹ Paul M. Nagano, "The Japanese-Americans' Search for Identity, Ethnic Pluralism, and a Christian Basis of Permanent Identity," Rel. D. thesis, School of Theology at Claremont, 1970.

¹⁰ Grant J. Hagiya, Japanese-Americans and the Christian Church: The Struggle for Identity and Existence, D.Min Project, School of Theology at Claremont, 1978 (Ann Arbor: UMI, 1978).

of other ethnic groups with the Korean-American experience. However, these studies are limited in providing solutions to Korean-American issues since there are significant differences between the two ethnic communities in terms of socio-historical and cultural background.

Scope and Limitations of the Project

Although the author is not a second generation Korean-American, this project is based upon a seven year involvement in ministry to second generation Korean-Americans at Los Angeles (Robertson) Korean United Methodist Church. This is the oldest Korean church in the continental United States, and hence the congregation has an advanced consciousness about second generation issues.

Second generation issues are relatively recent in the context of Korean-American churches after 1965. Consequently there is a lack of studies and documents from which the author can make comparisons and draw conclusions. Even though there have been several ministries established for second generation Korean-Americans--notably Christ United Methodist Church, Korean Independent Church, and Olive United Methodist Church, all of which are in Hawaii--there is a significant lack of documentation on congregational life.

The writer is also aware that experiences with second generation Korean-Americans can be different, depending on

the location, and such experiences cannot be readily generalized. In view of the above limitations this project will focus on the writer's experience at Los Angeles (Robertson) Korean United Methodist Church.

Procedure for Integration

This project integrates library research and the author's seven years of experience in ministry to second generation Korean-Americans. The life context of second generation Korean-Americans will be reviewed by socio-historical and psychological studies, and by the analysis of a questionnaire that has been answered by second generation Korean-Americans. Biblical and theological understanding of the life of second generation Korean-Americans will be expounded. Based upon these theoretical studies, this project will examine the current ministry of second generation Korean-Americans at Los Angeles (Robertson) Korean United Methodist Church and, finally, will draw a conclusion with some suggestions.

Chapter Outline

In the succeeding chapters, the thesis of the project is explored as follows:

Chapter 2 deals with understanding second generation Korean-Americans in terms of their socio-historical, cultural, and psychological perspectives. Chapter 3

explores the differences between the first and second generation in terms of their values, attitudes, identities, socialization, patterns of thought, language, and understanding of the church.

Chapter 4 expounds upon the biblical and theological understanding of life for second generation Korean-Americans. Chapter 5 presents a case study based upon ministry to the second generation at Los Angeles (Robertson) Korean United Methodist Church, including an analysis of its past and present ministerial situation. Chapter 6 offers conclusions and suggestions for future ministry to transitional and second generations in Korean-American churches.

CHAPTER 2

Korean Immigrants and the Life of their Second Generations

The first official Korean immigrants to the United States arrived at the port of Honolulu, Hawaii on the 13th of January, 1903.¹ The weakening of the traditional Korean society due to the interventions of neighboring countries was one of the main motivating factors of the emigration. The leaders of Japan, China, and Russia attempted to subjugate Korea -- because of its geopolitical importance -- in order to expand their domains. And Korea became a battlefield of the wars between the three countries (Sino-Japanese War of 1894-1895, and Russo-Japanese War of 1904-1905), because it is located at the crossroad of the three countries. To make the situation worse, the Western powers began to force Korea to open its ports for trade and commerce. Korea had little choice but to sign the treaties with the big powers starting with Japan in 1876, the United States in 1882, and followed by Great Britain, Russia, Germany, France, and Italy.² The continuous invasion from those countries, and of their capitals, and the corruption

¹ Warren Kim, Koreans in America (Seoul: Po Chin Chai, 1971), 7.

² Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation (Cranbury, N.J.: Associated University Presses, 1984), 43.

of the Korean government officers made the Yi dynasty (the last kingdom of Korea) impotent. Bong-Youn Choy describes the situation as follow:

After Korea opened its doors to foreign powers, the peninsula became a semi-colony and the peninsula became a semi-colony of Japan and the West. The country was divided into zones of influence of the various foreign powers. The United States obtained mining concessions and communication and transportation franchises. Japanese merchants began to monopolize Korean import and export businesses. Russians were interested in timber concessions. The native handicraft industries and the primitive agricultural economy faced bankruptcy and the national treasury became empty.³

When the Korean government could not provide a solution for the collapsing economy, a burden of heavy taxation was levied on Korean people; and the devastating famine of 1901-1903 made the situation worse.⁴ In addition to famine, poverty, foreign invasions, and the impotence of the government, the desire to gain advanced learning and experience new ways of life propelled Koreans to leave their motherland.⁵

In 1902 a seemingly attractive opportunity was offered by David W. Deshler of the American Trading Company in Seoul

³ Bong-Youn Choy, Koreans in America (Chicago: Nelson Hall, 1979), 73, cited by Hurh and Kim, 43.

⁴ Eun Shik Yang, "Koreans in America," Koreans in Los Angeles: Prospects and Promises, ed. Eui Young Yu, et al. (Los Angeles: Koryo Research Institute, Center for Korean-American and Korean Studies, California State University, L.A., 1982), 5.

⁵ Warren Kim, 9

who was authorized to implement the emigration of Korean laborers to Hawaii where there was a severe labor shortage due to: 1) a decrease of cheap native Hawaiian labour; 2) an increasing demand for sugar in the world market; 3) the termination of the influx of Chinese labor due to the Exclusion Act of 1882; 4) high wages demanded by European workers; 5) the consolidation of the Japanese labor force in Hawaii in terms of organized demand, competition, and strikes; 6) the increasing movement of plantation laborers to cities and the mainland.⁶

In order to recruit potential immigrants, Delsher's company issued an enticing advertisement:

The climate is suitable for everyone and there is no severe heat or cold. There are schools on every island. English is taught and the tuition is free. Jobs for the farmers are available all the year round for those who are healthy and decent in behavior. Monthly payment is fifteen dollars in American money (sixty seven Won in Korean money). There are ten hours work a day with Sunday free. The expenses for housing, fuel, water and hospital will be paid by the employer.⁷

This advertisement alone was not attractive enough, in the beginning, to entice potential Korean laborers. In order to motivate the people, American missionaries added their encouragement.

It took Rev. George H. Jones' persuasive sermon to entice his congregation members to fill the first

⁶ Hurh and Kim, 44-45.

⁷ Choy, 75.

ship which left Inchon port on December 22, 1902, arriving in Honolulu on January 13, 1903. Nearly half of the 101 immigrants on the first ship were from Rev. Jones' Yung Dong church in Inchon.⁸

These events marked the beginning of the official immigration of the Korean people to America. They felt driven to emigrate to an unknown land, and never imagined how their lives would be affected in the future.

Since the arrival of that first immigrant group, the influx of Koreans to the United States has continued. However, the influx has been sometimes high and at other times low, like the waves of a sea. Each wave has displayed different characteristics depending on the context of the times. The waves of the immigration can be generally divided into three segments: the first wave from 1903 to 1924; the second wave from 1951 to 1965; and the third wave from 1965 to the present. This chapter gives a brief socio-historical examination of the characteristics of Korean immigrants in each period.

The First Wave (1902-1924)

On January 13, 1903, 101 Korean immigrants (55 men, 21 women, 13 children, and 2 babies) arrived at the port of Honolulu. This is the beginning of the first wave of Korean immigration to the United States. The first wave continued

⁸ Harold Hakwon Sunoo and Sonia Shin Sunoo, "The Heritage of the First Korean Women Immigrants in the United States, 1903-1924," Korean Christian Journal no. 2 (Spring 1977): 142-71, quoted by Hurh and Kim, 45.

until 1924 when the American immigration quota system prohibited Asians from coming to America. However, this first wave had already begun to subside after 1905 as Table 2-1 (P.28) shows, because Japanese authority did not allow Koreans to emigrate to the United States. By 1905 a total of 7,226 immigrants (6,048 men, 637 women, and 541 children) had arrived in Hawaii on 65 different ships.⁹

They were from all walks of lives, and Soon Hyun describes their social backgrounds in his memoir of the Hawaiian experiences as follow :

The first Korean immigrants came from a wide social background. About one third were minor government officers, ex-soldiers, local scholars, distinguished students, Christian evangelists, mine workers, and petty criminals; peasants comprised about one seventh of the total. Except for a handful of immigrants, the immigrants had no knowledge of English.¹⁰

They journeyed to America, leaving everything familiar behind, and held great expectations for making new lives. The immigrants envisioned America as a paradise, because recruiters had presented an attractive picture of their future home. In addition, the Korean-American treaty of 1882 opened many possibilities for the newcomers under the provision of article 6, paragraph 1. The article reads as follows:

⁹ Warren Kim, 10.

¹⁰ Soon Hyun. Pohwa Yuramki: Memoirs of the Hawaiian Experiences (Seoul: Hyun Kong Yum, 1908), quoted in Yang, 5.

The subject of Korea (Cho-Sen) who may visit the U.S. shall be permitted to reside and to rent premises, purchase land or to contact residences or warehouses in all parts of the country. They shall be freely permitted to pursue their various callings and advocations, and to traffic in all merchandise, raw and manufactured, that is not declared contraband by law.¹¹

However, the immigrants had no official labor contracts; they arrived as free non-citizen laborers with passports issued by the Korean government.

When they landed in Hawaii, the immigrants found that the only immediate work available to them was on sugar or pineapple plantations. The America of which they had dreamed was not a paradise at all. Soon they realized that the opportunities and freedom they had believed possible were just romantic fantasies. America was full of prejudices and discrimination against people of color, and they were compelled to work on plantations.

The prevailing wages in this period were an average of sixty-five cents for a man and fifty cents for a woman for ten hours of work per day. They worked twenty-five days a month, with living quarters provided by the plantation owners. The workers shared camp bunks and accepted the living conditions offered, which were almost comparable to those of slavery.¹² The picture of plantation life for

¹¹ Warren Kim, 12.

¹² Warren Kim, 12.

these Korean immigrants is described by Hong Ki Lee, who was one of the early immigrants:

Rising up and having breakfast as early as four o'clock in the morning we went out to the station to arrive at the plantation by 5:30 a.m. We laboured for ten hours until 4:30 p.m. except thirty minutes lunch break. We could not stretch or smoke during the working hour. Supervisors treated us with whips as they were handling cows and horses. They called our numbers instead of our names like the prisoners. My number was 1414. Men were payed 67 cents and 50 cents were payed for women. We could hardly feed ourselves with it. Boarding house was like an army barracks built in plywood where four persons had to share per room. And one sheet of blanket was given to every worker.¹³

The first 541 children from Korea were brought into this inhumane living condition with their parents. In spite of their hardships, the immigrants were very conscientious about the education of their children. The church, in particular, played a pivotal role, not only as a mission center, but also as an educational and socio-cultural center for the immigrant community. It is noteworthy that the first Korean immigrants established churches on the plantation as soon as they settled. Warren Kim relates that there were 31 Christian missions in Hawaii by 1905, and about 2,800 out of approximate 7,000 Korean immigrants were registered as church members.¹⁴ Every church opened a

¹³ Kwang Woon Suh. Miju Hanin Chilshipnyun Sah [Seventy years' history of Koreans in America] (Seoul: Hae Woe Gyo Poh Moonjae Yon Goo So, 1973), 27-28, translated by the author.

¹⁴ Warren Kim, 29.

night school, not only to provide the children with a general American education, but also to teach the Korean language and culture so that the younger generation would have a strong sense of its roots.¹⁵

Christ United Methodist Church in Honolulu was the first Korean immigrant church in the United States, and was representative of the immigrants' thirst for education. The members erected a multi-purpose church building that could be used for religious purposes and a dormitory for the second generation Korean-Americans who wanted to enroll in the school and stay on the campus. When the building plan for the church was presented to the Korean immigrants in Hawaii, they willingly donated 2,000 dollars although most lived in poverty.¹⁶

By 1907 the school in Christ United Methodist Church had 45 students, 1 American male teacher, two female teachers, and 3 Korean teachers.¹⁷ A vivid account of the situation at that time is told by Young Ho Ahn, who came to Honolulu in 1905 at the age 12.

Q: When did you leave Korea?

A: I left in 1905, around about March.

Q: Why did you leave Korea?

A: Nothing to eat. The reason I left Korea was because

¹⁵ Tong Shik Ryu, Hawaii Ei Hanin Gwa Gyo Hwoe [A history of Christ United Methodist Church, 1903-1988] (Seoul: Christ United Methodist Church, 1988), 55.

¹⁶ Ibid., 55.

¹⁷ Ibid., 56.

I simply couldn't live there.

Q: Were you told that America was a better place?

A: Yes, through the letters from my cousin, I knew it was a better life in America.

Q: How old were you when you left Korea?

A: 12 years old.

Q: With whom did you leave Korea?

A: With my aunt and uncle to go to Hawaii.

Q: What did you do in Hawaii?

A: Since I was only 12 years old and too young to work, I was sent to study.

Q: Did you know English?

A: No.

Q: What did your uncle do?

A: Work on a sugar plantation. I went to the school on the plantation, then in Honolulu for about 2 years at the Korean compound, a Methodist establishment for the education of Korean children. For 6 dollars a month we were given room and board.

Q: All Korean children?

A: Yes, all from Korea, boys and girls all together about 120; from age 8 to high school graduates -- maybe 14 or 15.

Q: Were the teachers Korean or American?

A: American teachers. Only one Korean class-- each child had to take one lesson. About 45 minutes of Korean language class.

Q: What else did they teach you?

A: Regular grammar school. We were sent to the public high school. Room and board was at the compound.

Q: Did most of the parents of the children work on the plantation there?

A: Yes.¹⁸

There were 21 Korean language schools established by the early settlers all over the islands of Hawaii from 1907 to 1940. On the mainland there were 6 Korean language schools in California, one each in San Francisco, Los Angeles,

¹⁸ Sonia Shin Sunoo, Korean Kaleidoscope: Oral Histories. (Davis, Calif.: Korean Oral Histories Project, Sierra Mission Area, Presbyterian Church, U.S.A., 1982), 124-25.

Sacramento, Dinuba, Reedley, and Delano during the period from 1906 to 1940.¹⁹

Wardmann Oden, district superintendent of the Methodist Church, Hawaii Mission, reported about Korean immigrant church growth in Hawaii at the 1914 annual conference as follows:

10 years ago there were only 216 Korean Methodists here in Hawaii. But now according to today's statistics we have 1,795 Korean Methodist members. When we started this missional project for the Korean immigrants there were only 4 church buildings (estimated at 15,500 dollars), but today we have 31 church buildings estimated at about 122,460 dollars. In 1904 we had 346 students in 6 Sunday schools, but now we have 1,642 students in 39 Sunday schools. 10 years ago we had 98 young adult fellowships but this year's statistics say we have 508 of them. 10 years ago when we first organized Hawaii district there were only a few night schools but now we have not only schools but also dormitories for them. And almost every Korean church have night school. The total number of the day school students are 500.²⁰

The Second Wave (1924 to 1964)

Official early Korean immigration to the United States ceased in 1924, because of American immigration quotas levied against non-Europeans, especially Asians.

The quota restrictions were not lifted until the end of the World War II. Asian historians, among others, have documented the institutional racism that resulted in the

¹⁹ Warren Kim, 43-44.

²⁰ Tong Shik Ryu, 89, translated by the author.

immigration law stating that, "no alien ineligible for citizenship shall be admitted to the U.S."²¹ All Asians were generally forbidden to become naturalized citizens, and even alien wives of citizens of Asian ancestry were not allowed to come into the United States of America by the law.²² In addition, even before Korea was annexed by Japan in 1910, Korean emigration was prohibited by the Japanese authorities. Because of this reason the first wave of Korean immigration had already begun to subside as of 1905. However, all of those restrictions could not stop the desire for freedom and higher education of intellectual Korean people at western educational institutions.

A total of 891 Korean students arrived in the U.S. between 1899 and 1940 in three different groups.²³ Sixty-four students from upper middle class backgrounds came as the first group between 1899 and 1909, of which 75 percent graduated from college in the United States. The second group of 541 refugee students came from Korea through China and Europe in 1910.²⁴ The third group of 289 Korean students arrived with Japanese passports between 1921 and 1940, of which 65 percent graduated from American

²¹ Hurh and Kim, 40.

²² Ibid., 41.

²³ Warren Kim, 23.

²⁴ Hurh and Kim, 48.

colleges.²⁵

As of 1940, approximately 600 Korean students out of the three groups had become permanent residents in the United States, partially as a result of fear of possible persecution by the Japanese authorities in Korea, which had been annexed by Japan.²⁶ The economic situation of the early Korean students was very poor. They worked to pay for their studies, and their lives were a battle between school-work and jobs. The jobs they could secure were usually those of gardeners, bus boys, waiters, dishwashers, porters, and orchard or factory workers during the school vacation.²⁷

There was a special group of Korean immigrants who arrived in the United States between 1910 and 1924. These were picture brides who were brought to the U.S. in order to marry bachelors by exchanging pictures. Since Korean immigration during this period was officially banned, an unbalanced sex ratio existed (10 males to every female). The bachelors, estimated at 4,000, became restless and led a monotonous lonely life in the compounds. They indulged in drinking, gambling, and fighting which caused a disruption of the labor forces of the plantations. However, because of their tradition, they refused to consider inter-racial

²⁵ Warren Kim, 24.

²⁶ Hurh and Kim, 49.

²⁷ Warren Kim, 24.

marriages. Finally, plantation owners devised a solution, and arranged marriages by exchanging pictures between prospective brides and grooms.²⁸ As a result, about 1,100 picture brides came to the U.S. However, about 3,000 male Korean immigrants for whom there were no brides remained bachelors throughout their lives.²⁹

After the immigration of the picture brides, the Korean community began to change from a stagnant society to a more progressive and prosperous one. Many bachelors became family men. They felt they had responsibilities for supporting their families, and so gave up their drinking, fighting, and gambling. Most of the families had American-born children, and Korean community activities increased with the establishment of more churches and language schools for their children.

Information about the lives of their children is sketchy because of the scarcity of documented sources. However, a glimpse into the lives of the American-born children of the Korean immigrants in Hawaii is provided in the writings of Bernice B. Kim.³⁰ Even though the first generation parents who settled in Hawaii tried to teach

²⁸ Warren Kim, 22.

²⁹ Eui Young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia Journal 4, no.1 (1977) 117-31.

³⁰ Bernice B. Kim, "The Koreans in Hawaii" (M.A. thesis, University of Hawaii, 1937), 149-56.

their children Korean culture in order to preserve their traditions, it was inevitable that the second generations became acculturated and assimilated into American society faster and in larger numbers than their parents -- which caused conflicts between the first generation parents and their children.

The first generation's lack of formal education in America and their poor English caused them to be perceived as incompetent by the second generation. To the second generation Korean-Americans, their parents were ignorant, stubborn, and too authoritative. To the first generation their children were perceived as disrespectful to parents, undisciplined, and too Americanized. Bernice Kim defines the conflicts between the two generations as involving issues of filial piety, social freedom, language.³¹

While the first generation wanted to keep the Korean norms of conduct, the younger generation behaved disrespectfully in the eyes of their parents because they did not understand the meaning of filial piety. Donald Kang, editor of the American edition of Korean News observes the conflicts between the two generations as follows;

Another reason for the apparent conflict of taste between the two generations is the fact that they have little in common save racial affinity. The old one wants the young one to live in a conservative atmosphere under rigid discipline and at all times to practice filial piety, so dear to their hearts, but the young one revolts against

³¹ Bernice Kim, 149-56.

such restrictions. He wants to live a "free life" because as he reasons, this is a free country. He wants to have a good time during youth, he wants to dress well, look attractive, enjoy luxury, spend money in copious quantity, attend movies, dance and whoopee without limit."³²

Due to this unsatisfactory response to each other, the two generations became more alienated from each other.

According to Bernice Kim, another conflicting point between the two generations was social freedom. The second generation naturally had taken the American customs and values (both good and bad) as their own, while the first generation parents remained conservative and rigid regarding the new culture. One of the reasons for the nonconforming attitude was that the plantation workers' living areas were segregated by ethnic group. Therefore, the racial discrimination of the society pushed them into their own cultural nutshell. Bernice Kim claims that most of the conflicts between the generations involved differing understanding of relationships between boys and girls.

The second generation became Americanized through school life, literature, movies, and social contacts. They began to think as Americans, while their parents retained the Korean culture. Freedom of the young to date was viewed as the most serious problem by the first generation. To the first generation, the second generation was uncivilized because they were not acting in the Korean way. The Korean

³² Donald Kang, editor, American Korean News, quoted in Bernice Kim, 151.

way decreed that a child had to meet and marry the person designated by the parents. With such a profound generational gap, says Kim, the average young boys and girls could not find help for their problem, and were criticized by the older people.

The third major point of conflict was language. During this period, many Korean children of elementary school-age attended Korean-language schools without raising many objections. But when they reached adolescence, they refused to continue the classes. Children complained that the language schools in general lacked vitality and practicality, and criticized the lack of appropriate educational materials. Secondly, they objected to attending the language school because they could not understand the relevance of learning Korean since Korea had been annexed by Japan in 1910. The Korea that their parents identified with did not exist, they submitted. And even though they did learn some Korean while they attended language school, they forgot most of it after they left the language school.³³

While in Hawaii the author met a retired teacher, a second generation Korean-American, working as a mortuary driver. When he was asked about his childhood he responded gloomily saying:

We seldomly communicated with our parents. When we came back from school our parents usually were

³³ Bernice Kim, 155.

not at home. And when they came back from work, the first words they said to us were "Did you have dinner?" in Korean. If we said yes, they said, "Go and study." That was the communication we had with our parents. We spoke English at school. And I and my sister communicated in English. Even if our parents forced us to use Korean, actually we did not have chances and did not want to speak Korean because we did not want to be looked at as different."³⁴

According to Bernice Kim, as the parents forced their children to attend the language schools, the friction between the two generations became greater.³⁵

During this second wave period, 28,205 Korean wives of American service men arrived in the U.S. as an aftermath of the pain of the Korean War. They became invisible once they came to the U.S. In addition, 6,293 war orphans were brought to the United States through intercountry adoptions between 1955 and 1966.³⁶ We do not know how they went through their lives in American society. It is a great task to be researched in the future.

The Third Wave (1965-present)

An unprecedented number of Korean immigrants began entering the United States in 1965 due to the revision of the national origin quota system in favor of family ties and

³⁴ The driver's name was Henry Kim. He introduced himself first as a second generation Korean-American because the author conducted the funeral in Korean.

³⁵ Bernice Kim, 155.

³⁶ Hurh and Kim, 49-50.

occupational skills. Since 1965 the volume of immigrants has increased every year. About 90 percent of Koreans in the United States today consists of the new immigrants who arrived after 1965, as the following table shows:

Table 2-1

Korean Immigrants Statistics to the U.S.: 1903-1984

Waves	Year	Number	Category
1st wave	1903-1905	7,226	Immigrant laborers to Hawaii Picture brides.
	1910-1924	1,100	
2nd wave	1951-1964	14,027	Post-war immigrants: mostly wives of American G.I. and war orphans. Some professionals.
3rd wave	1965	2,139	Effects of the Immigration Act of 1965 is gradually evident.
	1966	2,492	
	1967	3,956	
	1968	3,811	
	1969	6,045	
	1970	9,314	
	1971	14,297	
	1972	18,876	
	1973	22,930	
	1974	28,028	
	1975	28,362	
	1976	30,803	
	1977	30,917	
	1978	29,288	
	1979	29,248	
	1980	32,320	
	1981	32,663	
	1982	32,724	
	1983	33,339	
	1984	33,042	

Source: Won Moo Hurh, 1989.³⁷

³⁷ Hurh, 246.

Unlike the previous waves of immigration, the third wave is immense and phenomenal. As shown in Table 2-1 (above), the number of immigrants increased from 2,139 in 1965 to 33,042 in 1984. In less than 20 years, the number of yearly incoming Korean immigrants has increased almost 11 times, reaching a total during this period of 424,594. The Population Reference Bureau predicts that the number of Koreans in America will be 814,495 by 1990, and 1,320,759 by the end of this century.³⁸

Among these later immigrants, Koreans younger than 20 years old -- who would be most flexible in adjusting to the new culture -- comprise about 40 percent of the total as Table 2-2 shows. And almost 80 percent of the immigrants are less than 40 years of age, people who are still productive and active.

Table 2-2

Age Distribution of Korean American Immigrants, 1974-1984

	under 20	20-29	30-39	40-49	50-59	60-69	70-79	80-
1974	40.0%	27.9	20.0	6.7	2.5	1.6	0.4	0.05
1984	39.6%	26.7	13.2	8.2	5.8	4.8	1.6	0.15
*based on the age at immigration. ³⁹								

³⁸ Robert W. Gardner, et al., Asian Americans: Growth Change and Diversity (Washington D.C.: Population Reference Bureau, 1985). Quoted by Hurh, 248.

³⁹ Hurh, 263.

These people were driven to the strange land by their dreams. Their dream include better economic conditions, improved life style, better education for their children, and more freedom. They were more than ready to meet any difficulties to accomplish their dreams. Their attitudes and determination to pursue their dream is very much similar to that of the American middle-class. The similarities are not surprising since most of the Korean immigrants in this period are from the urban middle-class. They are the ones who have high levels of Westernized education, as Table 2-3 shows, which could be one factor for their having a middle-class consciousness that is similar to the American dream. A nationwide survey, conducted in 1979, found that 66.5 percent of the respondents had earned a college degree.⁴⁰

Table 2-3

Educational level of Korean Household Heads
And Their Spouses, Southern Ca. 1978

Highest level of ed. achieved	n	Head %	n	Spouse %	n	Total %
grade school	2	1.2	1	0.7	3	0.9
Middle school	9	5.2	11	7.3	20	6.2
High School	31	17.9	37	24.5	68	21.0
Some College	8	4.6	15	9.9	23	7.1
B.A or B.S	105	60.7	84	55.6	189	58.3
M.A or M.S	13	7.5	2	1.3	15	4.6
Ph.D	5	2.9	1	0.7	6	1.8

Table 3: Koreans in Los Angeles. ⁴¹

⁴⁰ Yu et al., 51.

⁴¹ Yu et al., 50.

Since 1945 when Korea was liberated from Japan, the educational system has been geared to westernization and modernization. This could account for the fact that a significant number of recent immigrants have attained their dreams. They are highly westernized and motivated to achieve what they have dreamed. They have viewed America as the land of freedom and opportunity, where they could accomplish what they have dreamed of if they only worked hard enough. However, they have never been educated about the pains of cultural conflicts and had hardly dreamed of how their personal and family lives would be affected in the process of acculturation and assimilation.

As the immigrants came to this country their life styles changed drastically. Most of them had to perform jobs that they had never done before. A man who had been an administrator became a janitor, gas station attendant, or painter. A woman who had stayed at home as a housewife had to work at a sewing factory, as a housemaid, waitress, or cashier. They could not secure jobs corresponding to their education or knowledge because of their language difficulty. Their social status drastically degraded, creating pains and scars. They frequently worked as many as 12 hours to 16 hours a day to achieve their dreams, which took away time the family could share. In many of the families, husbands and wives had little time together because one worked at night and the other during the day, which caused numerous

family problems. The tradition in which the husband is the only bread winner had been broken by the active participation of the wife in the process of economic achievement. Actually, the stress at work and in American life in general, the breaking down of the traditional roles of husbands and wives, and women's realization of their own economic ability has contributed to an increased divorce rate among Korean immigrant families.

Table 2-4
Comparison of Occupation
Before and After Immigration ⁴²

Occupational Category	% before Immig.	% after Immig.
Professional	36.5	20.4
Proprietor	22.9	34.2
Clerical & Sales	13.5	14.3
Manager or Official	13.0	2.0
Homemaker	9.4	7.1
Skilled worker	3.1	9.7
Semiskilled worker	- -	- -
Farm owner if operator		
Total	100.0	99.9

⁴² Yu et al., 179.

The Korean Family Counseling and Legal Advice Clinic Inc. of Los Angeles sums up counseling cases of divorcing couples as follows:

Table 2-5

Length of Immigrant Life and the Divorce Rate ⁴³

<u>Period of Immigration</u>	<u>No. of cases</u>	<u>%</u>
1 - 12 months	5	3.9
1 - 2 years	28	21.9
3 - 4 years	26	20.3
5 - 6 years	31	24.2
7 - 8 years	14	10.9
9 -10 years	7	5.5
over 10 years	10	7.8
others	7	5.5

As the statistics show the divorce rate is increasing for immigrants who have been in the U.S. from one to six years, because basically that is the period when the family is going through many crises. Later, after seven years or more in the United States, couples seem to be more adjusted to their new life style.

In summary, there are four basic area of conflict for Korean immigrants:

1. Language - Because they cannot speak or fully understand English, Korean immigrants are treated like

⁴³ "Increasing Divorce Rate," Korea Times [Los Angeles], 24 July 1982: 6

handicapped people. Because of the language difficulty they cannot communicate effectively with the people in the mainstream of society and cannot fully be a part of the society.

2. Alienation from the main culture - Even if immigrants can speak or understand English fairly well, this does not mean that they become fully a part of the culture. They always feel that they are marginal in the WASP culture.

3. Discrimination - Because they have a different culture and different skin color, regardless of how long they live in America they are treated as aliens, not as Korean-Americans.

4. Conflicts between the first and second generations - One of the top priorities of Korean immigrants to the United States is better education for their children. However, they discover that there is a great, unexpected chasm created between the parents and the second generation. Since the children are living in the forefront of American culture through school life, television, and English speaking friends, they become Americanized very soon, while the parents still keep their Korean values, culture, and way of thinking. This situation causes painful conflicts and stress within immigrant families.

The Church's Role

The sudden influx of large numbers of Korean immigrants

in a short period of time has caused an increase in the social agencies that address their needs. Such agencies have offered cohesive means to minimize such conflicts as personal and ethnic identification and have provided avenues for social and economic advancement.⁴⁴

The role of the church in immigrant life is especially pivotal for the settlement of new Korean immigrants. The Korean immigrant church has been with the people since the beginning of their immigration. It offers shelter not only for their spiritual needs, but also for their socio-cultural well being, and it is the guide of Korean immigrant life. The slogan of the Rev. Dae Hee Park, now retired after 42 years of pastoral service, defines the role of the immigrant church.

Our church is the home of our soul;
Our church is the heart of our history;
Our church is the hands and feet of our community;
Our church is not the building,
but every member of it.⁴⁵

The growth of the immigrant church is phenomenal, especially in Southern California where Korean immigrants are most heavily concentrated: The church grew from 11 churches in 1965 to 215 in 1979;⁴⁶ and in 1989 the number of

⁴⁴ Yu et al., 87.

⁴⁵ As an associate of Rev. Dae Hee Park the author served for seven years at Robertson Korean United Methodist Church. This slogan hung in his office.

⁴⁶ Hurh and Kim, 129.

congregations reached 450 according to the Los Angeles Korean business directory.⁴⁷

The Korean immigrant church has been struggling to keep in touch with the needs of immigrants and the churches' role within the immigrant community has been well recognized by the Korean people. A prominent Korean-American sociologist, Eui Young Yu, clearly identifies the sociological role of the immigrant churches as involving the following:

1. We feelings - Immigrants living among other ethnic groups in the United States feel that they have lost their identity. However, by gathering with other Korean immigrants in the church they can reaffirm that they are not lost in the sea of American society.

2. Role feelings - Since Korean immigrants have to accept jobs that are usually degrading compared to the jobs they held in Korea, their work is not satisfying. This leads to feeling that they are not doing the best for themselves and for the community. However, by serving in the church they are recognized and affirmed for fulfilling a meaningful and significant community role.

3. Feelings of dependence - The church provides not only spiritual guidance but gives practical information and various training sessions that are critical for immigrant life. The church offers housing services, job information,

⁴⁷ Dong-A Upso Rok [Dong-A business directory], 1988-1989 (Los Angeles: Dong-A Ilbo), 1988.

driving classes, assistance in purchasing cars, hospital and court interpretation, and a variety of other aid. Many churches incorporate social services in their ministry for new immigrants. This role of the churches creates a dependency and immigrants look to the churches for guidelines in their new life.

4. Feelings of hope - The immigrant church not only provides practical help for new immigrants, but sets a direction for their lives, based on faith. Because they moved to America for economic success, and one of the rampant ideals in American culture is materialism, immigrants can be drawn into a materialistic life style. However, they soon discover that material success does not satisfy them in a true sense.

The Joong Ang Daily has studied the consciousness of the first generation Korean immigrants. The conclusion is that the first generation is indifferent to American politics, extremely materialistic economically, sociologically uprooted, and culturally stagnated between Korea and America. Therefore, even though they are settled economically after five to ten years of life in America, they feel a void, a sense of hopelessness and drift in their immigrant lives.⁴⁸ To counter this existential condition

⁴⁸ Jung Bin Kim. "The Consciousness of First Generation Immigrants: What do They Think?" Joong Ang Ilbo [Joong Ang Daily], 18 Sept. 1990:3.

of immigrant life, the church provides true meaning and hope by lighting the torch of the gospel, and interpreting and spiritualizing the pains of the immigrants on the basis of the scripture.

A study by Marion Dearman draws conclusion about why Korean-Americans attend church, and identifies five reasons: (1) peace of mind, (2) fellowship, (3) to receive information of various kinds about American society or the problems immigrants face, (4) educational benefits for their children, and (5) the opportunity to participate in Korean society (by attending church).⁴⁹

In particular, they are very dependent on and have hope in the church for their children's education regarding identity and spirituality. They rely on the church in these areas because immigrant parents themselves suffer from adjustments they must make to the new culture and way of life.

Second Generation Korean-Americans after 1965

Both the first generation and the second generation of Korean-Americans are living in dilemma. The second generation Korean-Americans are the ones who were born in the United States or who arrived before adolescence. English is their first language, and their ways of thinking and values are almost identical to those of white American

⁴⁹ Yu et al., 179.

children. However, they are not accepted as full members of American society because of their physical appearance, and at the same time they are not regarded as fully Korean because their modus vivendi is American. The cross-sectional picture of the life of a second generation Korean-American context is emphatically expressed in the autobiographical writing of a second generation Korean-American, a freshman in college, who attended a Korean-American leadership camp.

I was born in Germany and came to the U.S. when I was one. There were not many Koreans then, and often the American kids made fun of me, even poking my eyes with their fingers for not being able to speak good English. When I told Mom that I did not want to go to school, she used to tell me that everything will be alright in time. I used to cry on my way back from school, but at home I pretended as if nothing had happened. By the time I was in Junior high, I could speak fluent English and was having a lot of fun with friends. There were many Koreans in Chicago and some used to visit my parents at home. They used to treat me as if I were dumb, just because I could not speak good Korean. While speaking to them in Korean, I tried my best not to make a mistake and also to be courteous. But whenever I made a mistake they would laugh and talk as if they were looking at a monkey at the zoo. I didn't really like Koreans. The reason I came to this program is because my Mom said that I have to find my Korean-American identity now that I am in college. As soon as she finished her words, she ran out of the room in emotional tears, shouting, "I don't know why I have to be a Korean."⁵⁰

Another desperate feeling of the dilemma of being a second generation Korean-American is clearly expressed by

⁵⁰ Jong Ho Kim, "Let's Build a Home in This Land," Encounter 1, no. 1 (Sept. 1989): 10.

Julie Jieun Suhr who was one of the members of the English-speaking congregation of Los Angeles (Robertson) Korean United Methodist Church.

It's not easy being a Korean-American. I first discovered this in elementary school. "Ching-chong chinaman, the white kids would chant. "I'm not Chinese," I would retort, "I'm Korean." "Korean?" they would say, "What's that?".... My child ego longed desperately for acceptance. Although I could not change my name or features, I could deny my Korean heritage. The retort changed from "I am Korean" to "I am Korean-American." with an emphasis on the American. Levis, rock music, teen idols, and junk food--I spent next decade trying to assimilate into white mainstream society, only to find that I was, and always will be, different. In college, the question of my identity grew and multiplied: Who am I? What is to be Korean? I realized I was a product of two cultures. Why did I feel so alienated from both?⁵¹

The second generation Korean-Americans are living as victims between Korean culture and American culture, without finding the niche for their lives in the society. Then what is the socio-historical context of second generation Korean-Americans? The concept can be broadly divided into two periods: one prior to 1965, and the other after 1965. The year 1965 is selected as the dividing line because that was the year during which the United States of America legally abandoned the discriminatory immigration law against non-white countries. The characteristics of pre-1965 second generation Korean-Americans are as follows:

⁵¹ Julie Jieun Suhr, "Question of Identity," Wesley Press [Monthly Newsletter of College Group, Los Angeles Korean United Methodist Church], 3, no. 5 (Dec. 1984): 11.

1. They came primarily from the lower class
2. They grew up in America when there was blatant prejudice and discrimination against people of color; discrimination was explicit.
3. Since the Korean population was small, there was no social support from the Korean community.
4. Koreans themselves had negative images about their motherland.
5. Their parents emigrated to America to make their fortunes and return home.

The characteristics of post-1965 second generation Korean- Americans are as follows:

1. Most are from middle-class backgrounds.
2. They live in a time when the consciousness about the people of color is more sensitized and open due to civil and human rights movements.
3. Institutional discrimination is not blatant; discrimination is implicit.
4. They can seek support from the Korean community due to its increased size.
5. The image of Korea is more positive due to her economic growth and the importance of good international relations.
6. Their parents emigrated to America for their lifetime.

Even if the socio-historical context of Korean immigrants has changed, their existential situation remains the same. They are still living in an ambiguous situation which leads them to conflicts.

A personal incident illustrates how early the socio-historical ambiguity begins. About three years ago, when my son went to kindergarten for the first time, we were excited about his growing up. However, when he returned from school we were astonished by an unexpected question that my son asked to us. In the middle of a conversation he asked, "Mom, what am I ?" We did not know how to respond to that question and thought that it was not a question that a kindergarten child should ask. So we responded, "What do you mean by that?" He replied, "Everybody is American, Japanese, or Chinese. What is mine?" Here was a question of identity from a five year-old. We answered carefully, "O.K., you are Korean-American." And then he continued to ask, "Why is mine so long? Everybody has a short one." Could he understand the complicated and painful meaning of that hyphenated identity, even if we explained it to him? We gave him a shortened answer: "Because your Mom and Dad were born in Korea and you were born in America, and you are our son, you are Korean-American."

What then are the pains that second generation Korean-Americans are bearing like thorns in the flesh?

The first pain involves identity. Because second

generation Korean-Americans were born in America, they speak English as their mother tongue. Moreover, their values, perspectives, and world view are more like Americans than Koreans. However, mainstream society does not see them as American but Asians in America -- not even Asian-Americans -- because of the color of their skin. When they try to identify themselves with Koreans, they find that they do not fit into the group, but stand out like ugly ducklings. Therefore, many of them become stuck in between, not knowing where they should belong. There is great ambiguity in their existence and their lives are marginal.

Cultural conflicts with the first generation represents the second pain. Cultural clashes between the Korean-born parents and American-born children are extremely severe. In many immigrant families the parents and children live as two alien groups. The differences between the first generation and the second are discussed in chapter four.

The ambiguous life situations of second generation Korean-Americans can create both positive and negative attributes as discussed below:

Positive Aspects

1. Objectivity - Second generation Korean-Americans are in a position which allows them to embrace both cultures. By not belonging to either culture completely they can create a third culture. Their advantage is being able to evaluate

both cultures objectively, and then adopting the positive aspects of each. Everett V. Stonquist supports this claim:

The individual who penetrates deeply enough into a foreign culture becomes a richer personality... . Thus he is in a position to look at problems from more than one point of view, and to see the essential ethnocentrism of each.⁵²

2. Creativity - The challenges to the second generation produced by painful life situations could lead to enhanced mental activity and creativity. The masterpieces of great artists like Beethoven and Van Gogh were the products of painful periods in their lives. Stonquist explains such occurrences as follow:

To some individuals (marginal persons) the situation is a challenge bringing about greater mental activity as a compensation for a questionable status.... One form of adjustment, or at least of partial adjustment, for the marginal person is found through identification with the subordinate of an "oppressed" group, and perhaps the assumption of a role of leadership in that group.⁵³

3. High achievement - In order to compensate for inner and outer conflicts caused by ambiguous life situations, some individuals try to show what can be done, and their achievements are sometimes outstanding. Through their conscious and compulsive endeavors, many second generation Korean-Americans, the marginals, pave the way to break down the prejudice and discrimination of the mainstream society.

⁵² Everett V. Stonquist, The Marginal Man (New York: Scribner's, 1937), 178-79.

⁵³ Ibid., 159-60.

Many achievements of Asian Americans are not only due to the Confucianist emphasis on education in Asian cultures, but also due to psychological factors.

The Korea Times (Han Gook Il Bo) has explained why Asian Americans often excel in school, quoting, partially from an article in the New York Times.

The Asian population comprises only 2.8% of the whole U.S. population. However, the number of the Asian students in the prestigious schools in the U.S. is five to ten times the population ratio: 12% in Harvard, 20% in Stanford, 30% in U.C. Berkeley. The average G.P.A. of the Asian college applicants in 1989 was 3.25 out of 4.0, while other ethnic students' average was 3.08. During the 1980's, 25% of the scholarship recipients of the Westinghouse Science contest were Asians. And in 1986, five students who had the highest points were all Asian students. It is not strange to ask why that phenomenon is possible among Asians. The report says that the reasons are: (1) They believe that achieving the high score is one of the sure ways to alleviate discrimination. (2) Confucianistic emphasis on education of the family pushes the children. Actually Asian students study at home 50% more than other ethnic students. (3) The parents of the students are mostly from middle class backgrounds in their home countries, and they strongly want their children to recover that status in America, which leads the students to think that low score means low status in the society. (4) They also think that their high scores glorify their family.⁵⁴

This is one of the positive manifestations that is produced by the ambiguous marginal life situation of Asian people. Positive aspects for second generation Korean-Americans could also be possible. These positive aspects,

⁵⁴ Sook Hee Chung, "Dong Yang Gye Hakupsungjuck Woe Woosoo Hahn Gah? [Why do Asian students get higher score?], Korea Times [Los Angeles], 12 Sept. 1990: 5.

which are imbedded in the life of second generation Korean-Americans, should be nurtured and guided for the benefit of the Korean-American community, and of the whole community as well.

Negative Aspects

However there are also negative attributes that could possibly develop as a result of the marginal life condition of the second generation Korean-Americans:

1. Low self-esteem - Self image is built by the image of a person reflected in the minds of others and how a person is thought of and treated by the significant group. If rejected by both the American and the Korean community, it is possible for the second generation to develop a negative self-image or low self-esteem.

2. Inferiority complex - Low self-esteem could be the source of a severe inferiority complex, which could lead to excessive self consciousness, a defensive mentality, irritability or a withdrawal syndrome.

3. Lack of self-confidence - Non-belongingness to either society deprives the second generation of the chance to commit to either one. Because of this deprivation, individuals cannot prove that they can do something meaningful, which could create a lack of confidence. Because opportunities to serve are not given, the second generation cannot experiment or test itself, which could

also cause a lack of discipline. This lack of self-confidence and discipline can be manifested as withdrawal syndrome in many second generation Korean-Americans.

CHAPTER 3

Differences Between First and Second Generation Korean-Americans

Introduction

The word culture is a very inclusive term. It includes linguistic, politic, economic, social, psychological, religious, national, racial, and other differences. Communication and relationships with persons who have different cultural backgrounds reflect these differences. If these differences are not understood, meaningful communication and significant relationships will not be possible.

The fact that cultural differences exist between the Korean-speaking first generation and the English-speaking transitional or second generations is widely assumed. However, if a clear understanding of the differences between the two generations is not established, a model cannot be proposed for a ministry to English-speaking transitional or second generation Korean-Americans. This chapter discusses the basic differences between the generations. The category for comparison between the two generations will be language, understanding of relationships, values on rights and duties, attitudes, determinants of identity, socialization, thinking style, and understanding of religious life.

The understanding of the typical Korean and American cultures in the work of Young Pai is used as a control understanding of Korean and American cultures.¹ (See Appendix B.) The culture of transitional and second generation Korean-Americans is in between these typical Korean and American cultures. In some aspects transitional and second generation are more Korean, and in other aspects they are more American. By interpreting the statistics from the survey conducted by the author at Los Angeles (Robertson) Korean United Methodist Church, this project attempts to identify the culture of a specific group of English speaking transitional and second generation persons. (See Appendix C for questionnaires and result).

Survey Interpretation

The number of persons responding to the survey was 40. (See Appendix C.) Considering that the average Sunday attendance of the English speaking congregation at Los Angeles (Robertson) Korean United Methodist Church during 1990 was 97 persons, the rate of response is 41 percent. However, considering the fact that the majority of the respondents are college age and older, and approximately 40 percent of the congregation are youth, 40 respondents is

¹ Young Pai is a professor and chairperson of the Division of Social Philosophical Foundations, School of Education, University of Missouri. The categories heightened in this study are based on those developed by Pai.

significant enough to study the culture and consciousness of college age or older transitional and second generation persons in this church. Of these respondents 32.5 percent are college students and 52.5 percent are professionals. Since the education level and social status of this group is very high, the interpretation applies to transitional and second generation persons, not youth.

Relationships

The central premise of American culture is that all people are equal. The rights of each person is equally valued. Therefore, people are encouraged to express their opinions and to assertively exercise their rights. Even a child's voice is considered valuable because a child has equal value with other human beings. Further, a child can call an adult by his or her first name. When two Americans of unequal status meet, both strive to reach an informal, comfortable relationship as quickly as possible by establishing an atmosphere of equality.

However, in Korean culture, one sees others in hierarchical terms. Value is attached to a person's duties and responsibilities according to the group to which he or she belongs. This hierarchical evaluation is derived from confucian tradition in which age is valued more than youth, men are valued more than women, and a high government official is valued more than a lower one. Seniority and

status within a group are identified with the value of a person. In traditional Korean culture, people assume that an older person and a person of a higher status know best. Therefore, a younger person or the one who is lower in status has the responsibility to be obedient and an older or superior person has the responsibility to guide and show model behavior to the younger persons or subordinates. Assertiveness is regarded as rude. Obedience to a superior and conformity to group expectations are reinforced. Of course, there are egalitarian and hierarchical aspects in both cultures. However, to state that Korean culture is hierarchical and American culture is egalitarian means that Koreans are more hierarchical than Americans, and Americans are more egalitarian than Koreans.

Then, what is the concept of a person's value to transitional and second generation Korean-Americans? Is their concept of human value equal or hierarchical? Questions 32, 35, and 84 of the survey deal with the issue of concept of human value to the transitional and second generations. Question 32 asks about the equality of people. In response, only 52.5 percent think that they are as good as others, and 47.5 percent are not sure or think that others are better than they are. In question 35, 55.0 percent answered that they define who they are and how they relate to others in terms of their position in a group. This is an interesting finding in that transitional and

second generation Korean-Americans are not exactly egalitarian, even though they speak English and live in an egalitarian society. They are strongly influenced by the Korean value, which is hierarchical. Concerning question 35, 15.0 percent are not sure, and 30.0 percent say that they relate to others in egalitarian terms.

Language

Human beings create language to express their thoughts and desires. These expressions are manifestations of their consciousness and values, which became the basis of a culture.

Even though human beings create language and use it, human consciousness, values and all cultures are also the products of language. It is clear that the structure and usage of a language and the patterns of messages are crucial to the formation of consciousness, values and, accordingly, the mode of life of a person and of a society.

Ho Min Sohn clearly states the relationship between a language and cognitive values:

Whether verbal or nonverbal, language has two interrelated and mutually complementary functions: the function of transmitting knowledge or information, and that of establishing and reinforcing interpersonal relationships. The cognitive values of a society are intricately reflected mainly in this second

function of language.²

If the cognitive values of a society are reflected in the language, it is appropriate for us to look into the language to know the value of a society.

Language itself reveals the degree of egalitarianism and hierarchism. The English language is extremely more egalitarian. Even if it has various honorific expressions for seniors or superiors, the usage is far simpler than in Korean. In daily life, American people can call their parents "you," and younger person can call their older kin "you." But in the Korean culture it is not permissible to use second person pronouns to a superior or strange adult, except during a fight. There are specific terms that describe one's status in family or social relationships. The higher the status, the higher the honorific language used to address the person. When a person does not follow this Korean pattern of relating to others, he or she will be regarded as a rude or uncultivated person.

According to Ho Min Sohn there are six different speech levels for addressee honorification that are reflected in verbal suffixes in daily Korean language: formal deference (-supnita), informal deference(-eyo), blunt(-so), intimate

² Ho Min Sohn, Intercultural Communication in Cognitive Values: Americans and Koreans (Seoul: Language Research Institute, 1983), 95.

(e/a), and plain(-ta) expressions.³ The words "I did" can be expressed differently in Korean according to seniority or status as follows:

Formal deference: Haet supnita
Informal deference: Haet so-eyo
Blunt: Haet so
Familiar: Haet ney
Intimate: Haet nya
Plain: Haet ta

The more complicated the honorific expression is, the more hierarchical the way people relate to other people. The simpler the honorific expression, the more egalitarian is the way the people relate to others.

Questions 9, 10, and 11 of the survey deal with the language preference of the respondents. To question 9, which asks about the language that respondents feel most comfortable using, 100.0 percent answered English. However, the answer to question 10 indicates that 87.5 percent of parents speak in Korean when they communicate with their children at home. In their answer to question 11 regarding the language of preference in communicating with their parents, only 22.5 percent indicate Korean, while 65.0 percent communicate bilingually, and 2.5 percent speak only in English. This survey reveals that most of the respondents are bilingual. These are Korean-Americans who have been raised by Korean speaking parents. Even if the children speak only English at home, the households are

³ Ibid, 115.

basically bilingual. The parents usually speak in Korean and the children respond in English. The survey statistics show that 87.5 percent speak English at home, which is a rather significant percentage.

The high percentage of English usage can be interpreted to mean that their way of relating to people, especially to seniors or superiors, is more or less hierarchical, if the language functions as mentioned above. Therefore, the conclusion can be drawn that transitional or second generation persons are more egalitarian than traditional Koreans, but more hierarchical than Americans.

Values

In American culture individual rights are emphasized. Therefore, self-reliance and self-determination is encouraged and valued. Personal privacy, personal freedom to choose, and personal property are important parts of American life. However, in Korean culture, the duties and responsibilities of an individual are emphasized according to hierarchical status. Korean culture can be called "relationship centered" and American culture "person-centered."⁴

Sixty-five percent of respondents answered very true or often true to question 87 which asks if they can talk to their parents when they think the rules are not fair. This

⁴ Pai and Pemberton, 20.

answer indicates that transitional and second generation persons are taking their rights as individuals seriously. This indication is supported by the response to question 92 which says, "my parents expect me to believe they are always right." Fifty-five percent answered very often or often true and 25 percent sometimes true. A high percentage of the transitional and second generation have discomfort about their parents' hierarchical and authoritarian attitudes toward their children. Second generation persons want to exercise their rights, and want their parents to know these rights, and to acknowledge their fault when they do wrong, even if they are parents. Another indication of the person-centered value of the transitional and second generation is well expressed in question 70. Ninety percent think that women have the same rights as men, while in traditional Korean society the rights of women are often denied. It is clear that the transitional and second generations have a person-centered value and their parents have a relationship-centered value, which is often a conflicting point between the two. In a relationship-centered culture, the subordinate is expected to follow the superior in the hierarchical order without objection, because the superior is assumed to be right, wise, and caring. However, transitional and second generations are not able to accept all the care and guidance they are given, which is sometimes seen as excessive to transitional and second generations who

have been raised in a person-centered culture. This is why they protest and confront others for their rights.

Question 88 produced an interesting statistics. Eighty percent of respondents' parents encourage their children to make decisions on their own. This means that the parents of the respondents are considerably assimilated into American culture in this respect. However, the centering gap between the two generations still exists.

Attitudes

In American culture, a person's right is considered more important than anything else. When this right is denied, one is encouraged to stand up and demand it. On the other hand, in Korean culture, obedience and conformity to assigned roles and authority are expected. The former is an active and the later a passive attitude.

In classroom situations, where American students and teachers understand the students' right to learn as much as possible, students are encouraged to express personal thoughts and feelings, and to challenge teachers without fear of being rejected or judged. In the teaching process of this person-centered culture, teachers and parents are friends or counselors to learners. They can express whatever they feel and think with trust and a sense of acceptance.

On the other hand, in Korean culture which is relationship centered, the students' role is to be obedient to teachers and receive whatever is taught. Decision-making flows from teacher to students. Exact copying -- conformity -- of the teachers' ideas and values is expected from students. Challenging teachers is considered a challenge against the teachers' authority. Because of this formality of the classroom environment, Korean students become passive in discussion and participation. However, once a role is given specifically they carry it out. It is therefore not strange that teachers do not see many volunteers among Korean students for classroom discussions or activities at school.

Question 48 deals with this matter for transitional and second generation Korean-Americans. Of the respondents, 67.5 percent participate in class discussions a lot or somewhat. Twenty-five percent participate in class discussion very little or not at all. The responses indicate that the transitional and second generations are considerably more participatory in their attitude than are traditional Koreans. They are more expressive and demanding without fear of how they are thought of by others, which sometimes seems rude to the first generation. A quarter of the respondents have strong reservations about participation, which is a significant indication that transitional and second generations still have some

nonparticipatory attitudes that are a derivative of their parents' relationship centered culture.

Identity

In American culture, a person's identity is defined by the person's abilities or achievements. Personal competence or achievements are more important than family background, social status, or organizational status in determining who one is. An individual in this culture is more important than anything else. However, in Korean culture, one is defined in terms of one's family background, social status, and institutional affiliation.

When Americans introduce themselves they usually give their name only. Family background, social status, and institutional affiliation are revealed later in the process of conversation. On the other hand, when Koreans introduce themselves it is in relation to school, family background, or social status. When two men meet they first exchange name cards that include information which reveals social status. This gives each clues about how to treat the other: the language level, manner of treatment, and even trust level.

It is interesting that 50 percent of the respondents to question 59 think that they need very much or somewhat to do better in school than other American students. Actually, 25 percent of the respondents in this survey have a GPA of 3.5

or more and 47.5 percent have above 3.0. Further, 42.5 percent responded in question 39 that the only way that people will respect them is if they study very hard. These achievements and ways of thinking can be interpreted in two ways. One is that they have an understanding of identity in a person-centered culture. The other is that they want to overachieve in order to make up for the disadvantages that they experience as Asian-Americans in America.

Concerning ethnic identity, they have a strong identity consciousness of being Korean-Americans. In question 7, 90.0 percent responded that they consider themselves Korean-Americans, not Korean or American. The reason for this highly stabilized ethnic identity consciousness may be because of the age of the respondents -- all college age or older. They have already gone through the stage of identity crisis on an existential and ethnic level. Especially at the ethnic level, the strong background of the Korean community in Southern California and the emphasis on ethnic identity in church education play a significant role in formation of ethnic identity of the transitional and second generations who are living in this area, which is reflected in the answer of question 104. Seventy percent answered that the church helps them answer important questions about life very much or quite a bit. And 22.5 percent think that church is helpful somewhat for the important questions about life.

Socialization

In American culture, socialization for children happens through conversation that includes the sharing of thoughts, information, and feelings between the children and parents. Sometimes on matters that affect family life, childrens' opinions are encouraged and accepted as important. Concerning a command that parents issue, enough explanation has to be given to children so that they can understand.

In Korean culture, socialization occurs through observation and imitation of parents or elders. Communication is more directive from persons of higher authority to lower. Communication resembles commands and demands. Questions and deliberation on the commands and demands are often discouraged by elders or peers. If a person frequently expresses questions and thoughts on commands and demands, that person is labeled as talkative rather than bright or intelligent. In the relationship centered Korean culture, a person must keenly observe what others do, especially the elders, and follow their expectations. In this culture, younger persons need special sensitivity to learn how to do what parents or elders expect without raising questions or expressing their own thoughts. Koreans call this sensitivity "noonchi."

In transitional and second generations this trend is changing. In question 82, 57.5 percent say that they can talk to their parents about anything or most things. And

37.5 percent can talk only about certain things. But 87.5 percent think that their parents understand them as authentic persons, which means that they can share their ideas, information, and feelings about almost anything with their parents.

This result is probably possible because the respondents are college-age or older. Their parents may regard their children as old enough to be treated as responsible and authentic persons. In addition, parents of the respondents have lived in the United States for more than 10 years, during which time they have become considerably assimilated to the ways of American culture regarding parenting.

However, this trend decreases as the age of children becomes younger. In the intergenerational program held at Aiea Korean United Methodist Church (see Appendix D), the major complaint of youth about their parents is the unilateral commands and demands made by their parents, without enough conversation so that both parents and children are satisfied. This could be interpreted to mean that Korean immigrant parents are parenting in the traditional Korean way when their children are young. However, as the children reach college age, parents give them more freedom to make decisions on their own.

Thinking Style

Generally, the American thinking style is analytical and detailed. It tends to differentiate the cognitive from the affective, and the subjective from the objective. However, in Korean culture the thinking style is general and intuitive. Cognitive and affective are tied together and objective and subjective are as well. An analytical attitude is not welcomed in interpersonal relationships. Korean people like to handle things in an approximate manner.

While Americans tend to reach certain decisions on the objective excellence of each person, Koreans frequently put great weight on personal measure. In Korean culture, who you know makes a lot more difference than what you know. Relationships with graduates of the same school, relatives, and acquaintances from same home town contribute to an easier social life. Due to their emotionalism and personalism, the Korean people tend to be indifferent to those who have no personal relationships. Public and private matters easily mix, while American people value distinctions of one from the other. A disagreement in opinion is considered by many Korean people as a personal matter. A disagreement is taken as a dislike or offense, which is a derivative of relationship-centered values. However, in American culture opinions and personal feelings are two different matters.

What, then, is the situation of transitional and second generation Korean-Americans on this matter? In question 20 which asks about the objectivity of the respondents, 85.0 percent rated themselves as very objective or somewhat objective. Their standard for measuring this cannot be determined. However, the high percentage of the respondents seems to indicate that they are much more objective than traditional Korean people and more like Americans in their thinking style.

Church Life

Church is an important part of Korean immigrant life. The church is the place which provides socio-psychological and spiritual support for a meaningful life in America. Because of its importance, Korean immigrants are greatly committed to the church. The importance of the church for the first generation is strongly reflected in the eyes of the transitional and second generations. In question 100, 80 percent of the transitional and second generations answered that religion is very important or important to their parents. When the same question is applied personally to transitional and second generations, 50 percent answered extremely important, and 22.5 percent very important. This figure shows some correlation between the religious life of parents and that of their children in immigrant families.

In regard to acknowledging the importance of the church, the relevance of the church to the life of transitional and second generation Korean-Americans is given in the answer to question 104. Seventy percent replied that the church helps them answer important questions about their lives, and 22.5 percent answered that the church does this somewhat. We can see how much they value the church by this high percentage.

They want their church to be more spiritual so that they can understand and interpret the significance of their life in a spiritual way. In question 106, even if their church is providing for their spiritual needs very well, 45 percent express that they want their church to be more spiritual. And, in question 107, 72.5 percent want to have more programs which are relevant to their lives as Korean-Americans and which are spiritually uplifting. This response can be interpreted as their wanting to find the spiritual significance of being Korean-Americans through good church programs.

Concerning practical matters such as smoking, drugs, and alcohol, 57.5 percent think that the church helps them keep away from these addictions. However, one interesting finding is that when they have problems with sexuality and drugs they will not go to their pastor. In questions 72 and 73, they report that they would rather go to a friend their own age. And more interestingly, none of the respondents

wants to go into the ministry as a career. Why? The relevancy of ministry in general to the life of transitional and second generations remains open for further study.

Concerning the understanding of ideal leadership for transitional and second generation Korean-Americans, 40 percent answered that a leader should be able to relate fully to the experience of the second generation, 40 percent emphasized the spirituality of the leader. Only 7.5 percent think fluent English is important, and 5.0 percent think a leader's qualifications should include being of the same generation as the group. As revealed by these statistics, language and coming from the same generation are not really matters which concern them regarding leadership. The most important factor of leadership for transitional and second generations is the ability to fully relate to the experiences of transitional and second generations regarding spiritual leadership. But the question remains how a person can have the ability to "fully" relate to their experiences without being a member of their generation and without speaking good English.

Regarding their future relationship with the Korean church, in questions 114 and 115, 67.5 percent responded that they will attend a Korean church in the future, but the rest of the respondents are doubtful about the possibility of attending a Korean church, because the Korean speaking Korean church is not helpful and language is a problem.

As mentioned in an earlier part of this chapter, about 40 percent of the English speaking congregation of Los Angeles (Robertson) Korean United Methodist church is college-age or older. They are the ones who need spiritual nurturing more than Sunday school-age children or youth. And the population of the same category -- college age or older -- will increase in the future. If the existing Korean immigrant churches understand the ministry to transitional and second generations as being the same as youth ministry, this is a tragic misunderstanding of the present locus of the transitional and second generations. They need to be exposed not only to Sunday school but to the total ministry of the church. When they cannot be nurtured through a total ministry, in a way in which they can significantly relate, they will not be satisfied. And they will eventually leave the church.

In Young Pai's study about Korean-American early adolescents and adolescents, 45.5 percent answered "little true" or "not at all true" to the question of the possibility of attending a Korean church when they grow older.⁵ However, in this study when the same question was asked to people who are college-age or older, only 20 percent are not sure, disagree, or strongly disagree. The high percentage of negative responses in Young Pai's study

⁵ Pai and Pemberton, 44.

may be related to the identity crisis that Korean-American adolescents experience or the lack of relevant programs for them in the churches that the respondents are attending. Because the adolescents' identity as Korean-Americans is not yet settled, they cannot identify with the Korean churches. The comparison of the two studies reveals that the older the Korean-American young people are, the clearer are their identities as Korean-Americans and the more affinity and identity they have with Korean churches.

This chapter has discussed the differences between first and transitional and second generation Korean-Americans. Due to their differences in perspectives, values, and culture, the way of pursuing the satisfaction for their needs will be different. The transitional and second generation Korean-Americans have needs that are rooted in their sociocultural and existential life situation. Korean immigrant churches that have an imperative now to develop a ministry to transitional and second generations have to start with their needs, not with the needs of the first generation. An English-speaking minisitry as a provision of total ministry to them is necessary for the future of the Korean-American church. The following chapters will discuss more fully the theological understanding of transitional and second generation Korean-Americans, and the church structure that is appropriate for them -- not only as a provision for the nurturing of the

upcoming generations but as a means to hand Korean church tradition down to the next generation.

CHAPTER 4
Biblical and Theological Understanding
of Ministry to Second Generation Korean-Americans

Introduction

If "theology is the methodical interpretation of the contents of the Christian faith,"¹ as Paul Tillich claimed, and if the Christian faith is to be relevant to the life of human beings who are living in a particular life context, the method of interpretation of the faith also should be relevant to the particular life situation. Otherwise, the interpretation cannot be meaningful and valid to the people who are living in a particular life context. This particularization of theology is called contextualization.

In a true sense, theologization is contextualization. Noncontextualized theology cannot speak to anyone. If a theology is adopted or applied to a particular life context without proper contextualization, the theology will serve as an inhibitor of the gospel rather than as a helper.

One of the examples of the contextualized theology is black theology which claims the blackness of Christ. This interpretation of Christ by black theologians is from the socio-historical and cultural context of the black people. Jesus was a Jew. Therefore, he was black. The Jewishness

¹ Paul Tillich, Systematic Theology, 3 vols. (Chicago: University of Chicago Press, 1951), 1:15.

of Jesus located him in the context of the Exodus. That exodus event is connected to the liberation of black people from oppression. One prominent black theologian, James H. Cone, explains about the rationale of black theology as follows:

The affirmation of the black Christ can be understood when the significance of his past Jewishness is related dialectically to the significance of his present blackness. On the one hand, the Jewishness of Jesus located him in the context of the exodus, thereby connecting his appearance in Palestine with God's liberation of oppressed Israelites from Egypt.²

Similarly, liberation theology emerged from the Latin American context. This is the response to the life context of Latin America which has been colonized by the first world. The culture and history of the poor and the oppressed is derived from exploitation and colonization by North American and European countries. Therefore, the oppressed reject the theology of the haves and adopt a Marxist view to speak for and to the poor in a more meaningful and relevant interpretation of the gospel. Without understanding the context of the Latin American people, there cannot be an understanding of liberation theology.

Minjung theology can be viewed from the same perspective. It has been developed from the Korean soil. The subject of Minjung theology is Minjung which is "those

² James H. Cone, God of the Oppressed (New York: Seabury, 1975), 134.

who are oppressed politically, exploited economically, alienated sociologically, and kept uneducated in cultural and intellectual matters but have self awareness to oppose the oppression."³ Traditionally, Minjung was the object of history, but in Minjung theology, Minjung is the subject of history. Minjung actively participates in making history.

According to Young Hak Hyun, a Minjung theologian, "the Minjung bears the main burden of history, and yet, as those who died and disappeared without leaving their names in history."⁴ And God is working and revealing his will in and through Minjung in Korea, especially Minjung history and culture, for the victory of his will. Therefore, we can say that Minjung theology is the theology of the cross and resurrection of Jesus Christ. James Cone talks about the relationship between the socio-historical and cultural context and Minjung theology.

Therefore, it cannot be explained in terms of concepts and ideas derived from another history and culture. To understand Minjung theology, it is necessary to immerse oneself in the Minjung story of suffering and hope.... To know Minjung theology is to know what it means to be a

³ David Kwang-Sun Suh, Minjung and Theology in Korea: A Bibliographical Sketch of an Asian Theological Consultation, ed. CTC-CCA (Singapore: Christian Conference of Asia, 1981), 38.

⁴ Young Hak Hyun, A Theological Look at the Mask Dance in Korea, ed. CTC-CCA (Singapore: Christian Conference of Asia, 1981), 53.

voiceless Korean in one's own land.⁵

Contextualization means theologization on the basis of a particular socio-historical and cultural context, which seems to suggest the issue of particularity and universality of a theology. It is a question of how a contextualized theology can be universalized for all humanity. If it cannot be universalized, it cannot contribute to the growth and enhancement of humanity as a whole for the establishment of the kingdom of God on earth.

There is no universality that does not presume particularity, because particular individual experiences are a precondition of universal experiences in general. How could a person who never had a hunger experience understand hungry people? Without particular experiences, universalization of an experience does not make sense to individuals. In this sense particularity precedes universality. Jesus was born as a Jew in a particular historical moment in a particular culture. The particularization of Jesus through incarnation is a way in which God contextualizes humanity as a whole, i.e., for the universal salvation of humanity. Therefore, contextualization in itself can be perceived as a way God shows grace and love toward humanity. If a theology is imported or imposed upon a particular life context without

⁵ James H. Cone, preface to Minjung Theology, ed. CTC-CCA (Singapore: Christian Conference of Asia, 1983), xv.

considering its particularity, it is a violence, because dehumanization will be the eventual result.

A Theological Thought on the Life of
the Second Generation Korean-Americans

What could be the theology for the particular life situation of second generation Korean-Americans? In order to discuss such a theology it is necessary to define the particularity of their lives.

Second generation Korean-Americans are the ones who are living in the forefront in the process of assimilation to the mainstream society, but are still not accepted fully by the mainstream society. In addition, they are the ones who are not accepted as full members of the Korean community. They are the ones who are living between two worlds -- marginal and boundary people. Of course, the first generation is condemned to be marginal by the mainstream society. However, they have their own community to which they can turn including Korea towns, Korean churches, or a variety of organizations established for the purpose of buffering cultural shock. In contrast, the second generation does not have an authentic community of its own, and is alienated from both societies. The result is great pain, loneliness, and frustration.

The second generation is living "on the boundary"⁶ between their parents' land and the land where they were born, live and will die. This life in-between creates a sense of ambiguity which produces a high degree of tension. The second generation must embark on a journey to find its niche in terms of a psychological, sociological, cultural, and existential identity. The journey is full of risks, challenges, and is unpredictable.

Paul Tillich who has identified himself as a man on the boundary (between two worlds), explains this tension and pain very clearly:

At almost any point, I have had to stand between alternative possibilities of existence, to be completely at home in neither and to take no definitive stand against either. Since thinking presupposes receptiveness to new possibilities, this position is fruitful for thought; but it is difficult and dangerous in life, which again and again demands decision and thus exclusion of alternatives.⁷

Tillich identified his life as marginal in the journey of his theological identification, but second generation Korean-Americans are alienated from the mainstream society and the Korean community as well as being physically marginal, which is difficult and dangerous.

What, then, can be the authentic theological understanding for the marginality of second generation

⁶ Paul Tillich, On the Boundary (New York: Scribner's, 1966), title page.

⁷ Ibid., 13.

Korean-Americans? James Livingstone says that "Nietzsche saw himself between two worlds, one dead, the other powerless to be born."⁸ Paul Tillich characterized his life as being on the boundary between two worlds; two temperaments, two social classes, different theory and practice, theology and philosophy, religion and culture, native land and America.⁹ Reinhold Niebuhr, in his work The Nature and Destiny of Man, describes the human being as the being in-between: being both free and bound, both limited and unlimited, and both nature and spirit.¹⁰

Definitions as well as life experiences document the meaning of living in-between; the past and the future, ideal and reality, potentiality and actuality, life and death. The betweenness of human lives can be termed as marginality or life on the boundary. The marginals do not belong anywhere. They are on the way. They are not fully this or that. In that sense, every human being has a hyphenated identity. This existential situation is intensified for second generation Korean-Americans by their social condition. Niebuhr analyzed this marginal human condition very clearly.

⁸ James C. Livingstone, Modern Christian Thought from the Enlightenment to Vatican II (New York: Macmillan, 1971) 195.

⁹ Tillich, On the Boundary, 13-98.

¹⁰ Reinhold Niebuhr, Nature and Destiny of Man, vol.1 (New York: Scribner's, 1964).

In this tense and anxious existential condition, a marginal person tries to avoid the inner tension and pains by belonging either to the nature side or to the spirit side. However, it is not possible for a marginal person to belong to either side exclusively because when one hurriedly grasps one side to settle down, he or she comes to deny his or her existence as an authentic human being, falling into a more disastrous situation, which is sin.

Niebuhr's understanding of human nature and sin is very effective in understanding the marginal condition of human existence. For Niebuhr, sin is the negation of either sides of the poles of human nature. If the nature side is negated and one identifies with the spirit side, one commits the sin of pride. If the spirit side is negated and the nature side is taken, one commits the sin of sensuality. The sin of pride is stronger than the sin of sensuality because the latter is usually a derivative of the former. As a human being it is impossible to be completely nature or spirit.¹¹ Reality exists somewhere between the two poles, but the degree of inclination differs with each individual.

A good application of this theological understanding can be made by using the Minority Identity Development Model

¹¹ Ibid., 178-240.

of Derald Sue.¹² That model includes the following:

1. Conformity stage. In this stage a marginal person prefers the dominant cultural values to their own in order to avoid the tensions and pains of living in-between.

However, the majority does not see the person as one of them. Therefore, she or he lives with feelings of racial self-hatred and negative cultural beliefs.

2. Dissonance stage. Somehow a person begins to feel that conformity is not working very well. Cultural confusion and conflicts then arise to challenge the accepted values and beliefs of conformity.

3. Resistance and immersion stage. This involves an active rejection of the dominant society and culture, and a complete endorsement of minority held views.

4. Introspection stage. A person experiences conflicts and confusion regarding the minority culture. She or he begins to realize that complete rejection of or complete conformity with either culture is not possible.

5. Synergetic articulation and awareness stage. Cultural values of other minorities and the dominant group are objectively examined and accepted or rejected on the basis of prior experience in earlier stages of identity development. In this stage the marginal person finds his or her own identity and a sense of fulfillment with regard to

¹² Derald W. Sue, Counseling the Culturally Different (New York: Wiley, 1981).

cultural identity.¹³

Second generation Korean-Americans will experience conflicts and confusion if they assume an American identity and reject the Korean, or vice versa. The conflicts and confusions will result from ignoring what is imbedded in their life in-between, which is sin. There must be a third way -- taking neither side -- to turn the pains of marginality into meaningful and fruitful life sources. The positive outcome could be a creative and faithful life that still accepts the in-betweenness of existence. This positive result can be possible by searching for the will of God imbedded in the life in between, marginality.

Searching for the will of God, for the life in-between means, going through the narrow way -- the way of the cross. Even if the way is painful, this narrow way is the hope for shattered humanity. This narrow way, the way of the cross, is the growing edge of humanity toward the image of Christ.

However, if one negates the marginality because it is the way of the cross, and identifies oneself with either one side or the other, one ultimately lives an illusion, with a false identity. Actually, identity is not a matter of taking but of finding and building through one's own socio-historical and cultural context. Even if one takes one identity as one's own, if it is not based on one's socio-

¹³ Ibid., 66-68.

historical and cultural context; it is not genuine. Therefore, in a true sense no one can choose his or her identity by his or her will. It has to be found and constructed, block by block, as one lives through life in-between.

Not only is it impossible to be fully identified with either one side or the other, but taking one side is a sin that negates the possibility of being creative and faithful -- for the growth of humanity -- by walking on the narrow way in-between. Taking one side results in the negation of the whole meaning of life as given by God.

Theologian James Cone interpretes the life in-between of black people in a positive sense. He sees the life of a black person as the gift from God. In that sense the life is given by God, who is good, and it is a gift that has an active meaning.

We are given the gift of faith for the creation of a new future for ourselves and for humanity. We...have been given the faith to struggle for truth that we are forced to inquire about the meaning of this truth for the totality of human existence.¹⁴

People who are living in-between must find guidance and the meaning of life given by God in their marginal situation. The marginals need to accept their existential situation as God's gift, intended to uncover truth for the totality of humanity, and recover the image of God in

¹⁴ Cone, God of the Oppressed, 109.

humanity.

If persons are truly faithful to their identity as marginal people, they can be sensitive to both communities and view them from more objective perspectives. Those who are faithful to their identity, as the people in-between, can work as a mirror on which people can reflect, and the marginal can cast a new and creative vision which people cannot see from either perspective. In this way, marginal people can function as the growing edge of both communities. This idea is summarized by Robert Evans as follows;

Communitas does not emerge in the center of life, in the regular routine of the role, place, and task, but rather at the edges of structure, from beneath structure... "Liminal" refers to being on the "threshold" in a passage between two structures, roles, or functions. In the theological tradition one talks about "limit situation," or "being on the boundary.".... Communitas enters by way of margins of our life, in terms of inferiority, in periods of liminality... (liminality) is almost everywhere held to be sacred or holy possibly because it transgresses or dissolves the norms that govern the structure and institutionalized relations and is accompanied by experiences of unprecedented potency."¹⁵

Primordial marginality originates from God. Above all the God in the Bible is the God in-between. God called Abram to leave his homeland for the land that God should show him (Gen 12). He called the people of Israel out of the shackle of slavery to journey through the wilderness

¹⁵ Robert Evans, "The Quest for Community" Union Seminary Quarterly Review 30, nos. 2-4 (Winter-Summer 1975): 199.

(Exodus). And God went through the wilderness journey with them, which is the life in-between. God and the people of Israel went on the journey with no permanent destination. In the New Testament God called the people out of the world to make them belong to the kingdom of God, even though they were living in the world but not of the world (John 17:11,16). Paul boldly claimed this in Philippians 3:20 saying that our citizenship is in heaven. Through this journey in-between the past and the future they were building a third identity -- as the people of God or children of God -- for the Kingdom of God. God is working in His creation without yet fulfilling His goal: the salvation of all humanity and the establishment of His kingdom on earth as it is in heaven. He is in-between the reality of His creation and His ultimate goal. He is the creator and sustainer of the creation and the ground of all being.¹⁶ He does not differentiate between potentiality and actuality for, in relation to His creation and action for His purpose, He is the being in-between.

This marginality of God is revealed in Jesus Christ who is the incarnation of God Himself. Jesus was a pure, marginal person who lived on the boundary between humanity and God. He identified himself with the minority of his time, reflecting the sinful reality of the Jewish community, and creating a new vision for the Kingdom of God. He was

¹⁶ Tillich, Systematic Theology, 1:112.

the one who actualized the hidden potentiality by being faithful to his identity as a being in between. He was so faithful to his identity that he was persecuted, suffered on the cross, and died for that cause. Robert Evans' idea of *Communitas* is proven in the life of Jesus. Jesus was broken to actualize the meaning and positive potentiality imbedded in his marginal life (between God and human being), and opened the way to a new life and salvation for all humanity. Jesus is the ultimate marginal being who actualized the meaning of his life in between by conscientiously searching for the will of God through his life.

H. Richard Niebuhr, who was himself a second generation immigrant, wrote in the Meaning of Revelation about the meaning of the marginal life of Jesus for all humanity:

He is the man through whom the whole of human history becomes our history. Now, there is nothing that alien to us. All the struggles, searching after light, all the wanderings of all the peoples, all the sins of men in all places become parts of our past through Him... Through Christ we become immigrants into the empire of God which extends over all the world and learn to remember the history of that empire, that is of men in all times and places, as our history.¹⁷

Hebrew 13:12-13 describes the marginality of Jesus and how he lived, which suggests how every marginal person has to live:

¹⁷ Richard H. Niebuhr, The Meaning of Revelation (New York: Macmillan, 1960), 85.

And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us then, go to him outside the camp, bearing the disgrace he bore. (NIV)

In Jesus Christ, who was marginal those who realize the marginality of their lives become one body for one goal: to build up the Kingdom of God and achieve salvation for the whole of humanity. This body is the church.

The church is a community of people who realize their life in-between as a gift from God, and dedicate themselves to search for the will of God hidden in their life. They believe and confess that Jesus is the ultimate example who actualized the potentiality of life in-between. Even if their lives are still fragmentary, they are stimulated, motivated, and inspired by each other and by the Holy Spirit to keep their identity as the people in-between -- to establish the Kingdom of God on earth as it is in heaven. The Church is the people who are called to be marginal, to live the life in-between, for the special meaning and purpose of God.

The Bible is the writing in which is recorded the dynamics between the nature side and the spirit side of humanity, and it examines the process of finding the will of God by the help of the Holy Spirit. In other words, the Bible is the book of the struggle of the people in-between who looked for the will of God in their oppressive marginal existence. The result of the struggle is the transformation of the society around them. Through the process of finding

the will of God in the marginal life -- which is a painful course -- the transformation of themselves and the milieu in which they lived occurred.

This transforming role of Christ is eloquently depicted by Niebuhr in his book Christ and Culture in which he suggests five types of Christian faith in relation to Christ and culture.¹⁸

The first group of Christians are sectarians, radical Christians who set Christ against culture. They uncompromisingly affirm the sole authority of Christ over the Christian and resolutely reject culture's claims to loyalty.¹⁹ A good example in Niebuhr's work of this kind of Christian faith is found in the work of Leo Tolstoy. Tolstoy defines Christ as "New law" which is the opposite of the empirical churches and states and other cultural institutions.²⁰

The second group is culturalists who are radically opposite to sectarians. To them Christ is a part of culture in the sense that he himself is a part of the social heritage that must be transmitted and conserved.²¹ According to Niebuhr, American civil religion which

¹⁸ Richard H. Niebuhr, Christ and Culture (New York: Harper, 1956), 45-218.

¹⁹ Niebuhr, Christ and Culture, 2.

²⁰ Niebuhr, Christ and Culture, 57-65.

²¹ Niebuhr, Christ and Culture, 41.

distinguishes between the gospel of Jesus Christ and American way of life is an example.

Between these two radical positions are three alternative median views of Christ and culture. These are synthesists, dualists, and conversionists. Of these three views, synthesists see the relations between Christ and culture as hierarchical. In other words, Christ is above culture, not in the culture as in the case of culturalists. At the same time, for synthesists Christ and culture are interrelated with each other to build a harmonious system.²²

The fourth view is dualistic Christianity. Like secterians the dualists see culture as godless and sick, but unlike sectarians they also claim that God called them into the sick and corrupted culture to be obedient to the will of God, sustaining themselves as the people of God. Therefore, it is a paradox that the dualists recognize their call to live as the redeemed in the evil culture. An example of a dualist is St. Paul who claimed that he was torn between Christ and culture. He vividly expressed dualistic view in Phil. 1: 21-26.

I am torn between the two: I desire to depart to be with Christ, which is better by far; but it is more necessary for you that I remain in the body (evil culture). Convinced of this, I know that I will remain, and I will continue with all of you

²² Niebuhr, Christ and Culture, 145.

for your progress and joy in the faith, so that
through my being with you again your joy in
Christ Jesus will overflow on account of me.

The fifth attitude is conversionist and represents Niebuhr's theological position about Christ and culture. This is the view that Christ is the transformer of culture and is positive and hopeful toward culture.²³ Conversionists believe that culture can be transformed by the interrelation between God's works and human beings' response to them. Culture can be led and changed by Christ who works through culture. Therefore, "for the conversionist, history is the story of God's mighty deeds and of human beings' response to them. He lives somewhat less 'between the times' and somewhat in the 'divine now' than do their brother Christians."²⁴ The conversionist lives with openness to the Mighty deeds of God for the transformation of himself or herself, and of the culture.

Second generation Korean-Americans are called with other marginal people to live as the transformers of the culture in which they are living -- full of dehumanizing and destructive aspects -- by finding the will of God through response to the works of God in their marginal life.

²³ Niebuhr, Christ and Culture, 191.

²⁴ Niebuhr, Christ and Culture, 195.

CHAPTER 5
English-Speaking Ministry to Transitional
and Second Generation at
Los Angeles (Robertson) Korean UMC

Past

Los Angeles (Robertson) Korean United Methodist Church has the longest history of any Korean immigrant church in the continental United States. It was founded in 1904, just one year after the official immigration from Korea began. However, information about the second generation ministry of the church cannot be documented until 1939. The first records appeared in the California Oriental Mission Journal in 1939 when the church officially joined the California Oriental Mission of the Methodist church. One noteworthy account was written by Helen Lewis Givens who was a student at the University of Southern California. She included Los Angeles (Robertson) Korean United Methodist church among Korean churches in her dissertation, "The Korean Community in Los Angeles." According to her record, Los Angeles (Robertson) Korean United Methodist church (L.A. Korean Methodist at that time) rented a black Seventh-Day Adventist church for two dollars a week. The worship service was conducted in Korean for the first three Sundays and on the last Sunday the service was in English for the second

generation.¹

Table 5-1

Membership of

Los Angeles (Robertson) Korean UMC & Church School

Year	Registered Membership	Sunday Attendance	Number of Students	Number of Teachers	Ratio of Stud/Teach.
1939	125	75	52		
1940	130	85	45		
1941	140	90	58	9	6.5
1942	140	90	80	9	9.0
1943	150	100	25	5	5.0
1944	150	100	30	5	6.0
1945	198	102	68	7	10.0
1946	224	125	52	6	9.0
1947	224	125	52	6	9.0
1948	175	111	42	6	7.0
1949	180	115	40	6	6.6
1950	184	110	48	8	6.0
1951	184	115	50	8	6.0
1952	178	102	38	4	9.0
1953	125	no record	57	5	11.0
1954	122	"	101	6	18.0
1955	53	"	69	6	12.0
1956	56	"	92	6	15.0
1957	58	"	59	6	10.0
1958	64	"	60	7	9.0
1959	65	"	70	6	11.0
1960	65	"	94	5	19.0
1961	71	"	53	7	8.0
1962	78	"	64	7	9.0
1963	81	"	65	8	9.0
1964	84	"	95	7	14.0
1965	83	"	48	5	10.0
1966	84	"	37	5	7.0
1967	89	"	86	4	22.0
1968	110	"	52	5	10.0
1969	171	175	85	8	11.0
1970	170	165	79	7	11.0
1971	165	175	79	5	16.0

¹ Nak In Kim, "Pahl Ship Nyun Sah Gae Gwan" [An outline of eighty years' history], Pahl Ship Nyun Sah [Eighty Years' History of Robertson Korean United Methodist Church, 1904-1984] ed. Jung Shik Ryu (Los Angeles: Top Print Advertisement Co., 1985), 13-14.

1972	171	170	88	9	10.0
1973	175	170	126	12	11.0
1974	177	210	130	13	10.0
1975	174	153	94	11	9.0
1976	178	135	108	12	9.0
1977	196	175	173	11	16.0
1978	189	159	258	17	15.0
1979	200	195	163	18	9.0
1980	211	180	171	15	11.0
1981	212	207	151	17	9.0
1982	238	234	172	17	10.0
1983	238	255	189	24	8.0
1984	255	271	283	25	11.0

Based on UMC Journals (1939-1984).

It is a regrettable that the second generation ministry at Los Angeles (Korean) United Methodist church cannot be fully traced because of the lack of documents. However, the assumption can be made that the early effort of this second generation ministry did not extend beyond the level of the Sunday school, because the church had an average attendance of 75. And certainly, it was struggling to survive.

The struggle to maintain a Sunday school for the second generation was continued until 1949, when the Rev. Chang Hee Oh became the pastor and conducted an English-speaking worship every Sunday for the English-speaking transitional and second generations as well as Sunday school. Oh said in his memoir of the 80 years' history of Robertson Korean UMC, "When I came to this church I found that there were many American-born young people, and I started English worship at

10 o'clock every Sunday."² However, a record does not exist of the worship liturgy used at that time. This English worship continued after 1953 with the new pastor, Rev. Young Yong Choi. However, according to the lay people still in attendance, the English worship ceased sometime later, and only the Sunday school continued as a second generation ministry. Sunda Hahn who has attended this church as a second generation member since 1940, says, "There were no youth at that time except kindergarten and elementary kids."³ According to the interview with her, there were many transitional generation (transgeneration) or second generation persons in the congregation. However, they attended the Korean rather than the English worship. She said, "At that time the second generation could speak good Korean. And they served as active members of the board of administration. The meetings were held in bilingual." The reason why they did not attend or want English worship service is not clear. However, because of the composition of the congregation, the worship bulletin was bilingual. Even the sermon was bilingual with the important points emphasized in English. (See Appendix A.)

² Chang Hee Oh, "Remembrance of My Ministry," Pahl Ship Nyun Sah, ed. Ryu, 28. Rev. Chang Hee Oh served the Los Angeles (Robertson) Korean United Methodist Church from 1949 to 1953.

³ Sunda Hahn, "Memoirs of Church Life," Pahl Ship Nyun Sah, ed. Ryu, 39.

An active English ministry for the second generation was reopened in 1968. In that year Los Angeles (Robertson) Korean United Methodist church (Los Angeles Korean Methodist at that time) merged with the Robertson Community Church which had degenerated due to the change in the neighboring community from suburban to urban through industrialization. One of the conditions for merging the two congregation was continuation of the English worship for the remaining 97 registered Robertson Community Church members. Rev. Young Yong Choi, who was a graduate of Princeton Theological Seminary, led the worship and delivered the message to the Robertson members every Sunday at 10:00 a.m. The actual worship attendance was then about 30 but, as time went by, the remaining Robertson members died or moved to other areas.

While the English worship membership became smaller, the issue of second generation ministry emerged again because the children of the Korean members -- who had come to the U.S. as foreign students -- were growing up. In 1973 the congregation decided to invite Christian education directors for second generation ministry. These directors were chosen from foreign students who had studied in American seminaries and included: Joon Lee (1973-1975), Kyoo Won Lee (1975-1976), Ji Young Kye(1977-1978), and Woong Min Kim (1979-1981).⁴ They worked as Christian education

⁴ Jung Shik Ryu, 83.

directors, and as associate pastors for the Korean congregation, and preached for the English speaking congregation once or twice a month. They also encouraged the second generation members to attend the English worship at 10:00 a.m. The function of the English worship that was held to keep the remaining Robertson Community Church members changed to nurture the second generation spiritually.

In 1981 the author was invited to serve as Christian education director. The job was basically to be in charge of the Sunday school and to lead the English speaking congregation. On the second Sunday of August, 1981 the persons in English worship were two elderly caucasian members, one black, two aging, second generation Chinese, one third generation Japanese, and fifteen second generation Korean Americans -- mostly college and high school students. Even if the English worship was devised to help the Robertson members, the need for English worship was changed from "for them" to "for us." As the second generation grew, the Sunday school could provide a place for them. However, when they graduated from high school there was no meaningful spiritual nurturing given to them. Further, most of them left the church as they graduated from high school and did not find a spiritual home outside the church. In view of this situation, the English worship came to have a different

meaning for the church. The English worship opened a new possibility for second generation ministry.

Even though the youth were encouraged to attend the English worship, they did not have a sense of ownership or a sense of home in regard to the church. They were attending worship at their parents' insistence and, in addition, none of the other Korean churches offered English worship for the second generation. This lack of sense of ownership by the youth was a critical issue for the first generation who wanted to hand over the church and its tradition to the next generation. The reasons for the lack of sense of ownership could have been: (1) the second generation could not identify themselves with a church that was run by the first generation; (2) despite efforts of the first generation, programs, messages, and approaches were not tuned in to the second generation; (3) and there was a lack of leadership that the second generation could look up to and identify with.

Realizing these problems ministerial staffs decided to organize the Committee on English Ministry (C.E.M.) in an effort to provide a chance for the second generation to decide their own programs and the direction of their church life. This ministry was also designed to provide the means for the English-speaking members to voice their needs and concerns. The C.E.M. was organized as one area under work areas of the United Methodist Church structure in the hope

that they would grow to the level of a Council on English Ministries. In order to support this idea, the administrative board decided to send one lay delegate from the English-speaking congregation to the United Methodist Church Annual Conference.

C.E.M. members were elected and included two college men, two college women, two English speaking adults, and the pastor. The responsibilities of the C.E.M. were defined as follows:

1. It is the decision making body for the English speaking group.
2. It represents the English language worship group at the annual conference, Board of Administration, and all official meetings.
3. It provides input, and evaluation, and implements and promotes membership, worship, program, and church school for an effective English-speaking ministry for the second generations.⁵

The effect of organizing the C.E.M. was great. The English-speaking members began to realize that they were recognized as significant and authentic members of the church. Their level of participation changed. They suggested the format of the worship, and participated in the liturgy by leading the worship, reading scripture, and

⁵ Minutes, C.E.M., Los Angeles (Robertson) Korean UMC, Dec. 1984.

offering prayer. They organized a choir and sang every Sunday, planned a picnic of the English-speaking congregation only, and brought their issues and concerns before the church. They also planned a youth rally for second generation persons in the community. In addition, they began to bring their friends -- their second generation friends who had been lost in the community without finding their own place. Sunday attendance at the English worship doubled from around 20 to more than 40. And the doubling effect of the English worship group sent ripples into other areas of the ministry. The church school benefited the most as good teachers were found and, because of the quality of teachers, the church school began to grow. As shown in the Table 5-1, the number of the teachers and the number of persons in the church school grew significantly between 1981 and 1984. This growth did not stop at the second generation level. It continued to ripple and affected the direction of the first generation ministry and its future. Because of the growth of the English worship group and the Sunday school the facility of the church became an issue. Because the facilities were not large enough to carry out an effective Christian education program, the church members decided to move to a larger place. According to the 1985 report of the long range-planning committee of Los Angeles (Robertson) Korean United Methodist church, the rationale that the church had to move was based on the following: (1)

the 22,000 square foot facility was full due to the growth of the church;

(2) no parking lot or expandable classrooms were available; and (3) future planning was not possible in this maximized facility.⁶ The church moved to the 150,000 square foot facility of La Tijera U.M.C. in 1989 by merging the two congregations. The members are now expanding the Christian education buildings and main sanctuary, and constructing a multipurpose fellowship hall.

Location of the C.E.M. within R.K.U.M.C.

Charge conference	
Administrative Board	
Council on Ministries	
Work Areas	Age Level Ministries
C.E.M	

The location of the C.E.M. within the church structure is appropriate for the initial stage of the second generation ministry. The significance in organizing the C.E.M. is that the official place is given within the structure so that second generation members can be recognized as an important part of the church. However, the C.E.M. still holds the place of a developing unit. Placing

⁶ Jung Shik Ryu, 137-38.

the English-speaking ministry for the second generation under the work areas indicates that the ministry is still the object of mission and evangelization by the first generation. The status of the English-speaking ministry is fixed and passive in this structure because this is an area that is to be developed in terms of mission. As the members' commitment to and understanding of the church deepen, the C.E.M. can be modified into a more holistic and participatory unit for the second generation -- one in which they can experience the total church life through active participation.

Present

When a new associate for Christian education and English worship arrived in 1988, he decided to combine the youth worship and the English worship, and move the worship place from the small chapel to the main sanctuary. This offered a new experience to both youth and English-speaking adults. When this happened more than 100 people gathered and worshipped in the main sanctuary. And they experienced the feeling that they were not secondary members of the church but an important, whole authentic body of the congregation.

As shown in the attendance and offering statistics in Table 5-2 (P.103), the number in attendance began to increase from December, 1989 when the English service

combined with the youth worship. Combining the youth and English worships was a creative attempt for both groups. The youth could have a worship experience on a more holistic level as part of the church. Regular English worship attendees were encouraged by the increase in numbers and could have a deeper sense of the meaning of English-speaking ministry as they experienced congregational variety within the church. Incorporating the youth in the English-speaking ministry, and having active pastoral leadership created a zeal within the congregation and opened a way for growth of the English-speaking ministry of Los Angeles (Robertson) Korean United Methodist church.

This growth of the second generation ministry at Los Angeles (Robertson) Korean United Methodist church is possibly due to several reasons:

1. The first generation has become aware of the importance of the second generation ministry.
2. This awareness is backed by the unfailing and audacious missional investment of the first generation for the second generation ministry.
3. Leaders have been actively recruited for the second generation ministry.

On September 16, 1990, homecoming Sunday ("That's what friends are for day"), 230 transitional and second generation Korean-Americans congregated and filled the new sanctuary. As they gathered they modified the location of

the second generation ministry within the Church structure from Committee on English Ministries to Council on English Ministries. This modification represents a more participatory placement and enhances the consciousness of the ownership and of the connectedness of the whole church as a body in Christ. The change not only modifies the structure of the church by promoting the official status of the second generation congregation, but also indicates a decision to share more responsibility within crucial areas of the church structure. Second generation members now serve as follows: 3 on the Pastor Parish Relations Committee; 3 on the Board of Trustees, 3 on the Finance Committee, and 3 on the Nomination Committee. This is a reemphasis of the importance of the second generation ministry in the church. The location of the Council on English Ministries within the modified church structure is below.

Revised Structure of
English Speaking Ministry

Pastors	Admin. Board	Board of Trustees
P.P.R.C.		Finance Committee
		Nomination Committee
Council on Korean Ministry	Council on Youth Ministry	Church School English Ministry
Work Areas		Work Areas
Nurturing Com.	Outreaching Com.	Family &
	U.M.W.	Age-Level Com
Evangelism	U.M.M.	
Education	Paul Fellowship	
Intergenerational		
Sports...	Timothy Fellowship...	Programs.
Worship	Ecumenical Activities	

Analysis of the Structure

The Book of Discipline of the U.M.C. succinctly defines the responsibility of the Council on Ministries in paragraph 257.

The Council on Ministries shall draw upon the local and connectional program suggestions as it prepares its recommendation regarding the congregation's responsibility in the local and worldwide community. It shall furnish the Committee on Finance with the recommended level of funding needed to implement each area of ministry. The local church Council on Ministries shall consider, develop, and coordinate goals and program proposals for the church's mission. It shall receive and, where possible, utilize resources for missions provided by District, Annual, Jurisdictional, Central, and General Council on Ministries, boards and agencies and shall coordinate

these resources with the church's plan for ministry. The council is shall be amenable to the Administrative board, to which it shall submit its goals and program plans for revision and appropriate action. Upon adoption of the goals and program plans by the Administrative Board, the council shall implement and evaluate the goals and program plans which are assigned.

By elevating the Committee on English Ministries to the Council on English Ministries, Los Angeles (Robertson) Korean United Methodist church opened the way for the English-speaking congregation to participate in the total ministry of the church, not only at the local level but also worldwide. Putting the English Council on Ministries side by side with the Korean Council on Ministries also opens the way for the second generations to take a significant level of responsibility in church life. It is significant that they are doing ministry together as one body in Christ. While the structural meaning of the Committee on English Ministries was "for and to them by the first generation," the structural meaning of the Council on English ministries is "by and with them together," which makes the second generation more autonomous, active, and engaged in the life of the church.

Finance

As of the date of this report, all of the offerings

⁷ United Methodist Church, The Book of Discipline of the U.M.C., (Nashville: The United Methodist Publishing House, 1988), 153.

from the English worship are deposited to the account of the Korean-speaking division. And the English-speaking congregation does not have any serious financial responsibility to support the church and themselves. Further, due to the supportive spirit of the first generation for the second generation ministry, and also due to overlapping with the Church School and programs at various age levels, the English-speaking congregation has not experienced any financial difficulties. However, there is a shortcoming in this financial dependency. First, this indifference by the English speaking congregation regarding financial responsibility could be one of the causes of the lack of commitment to and of ownership consciousness for the church by the second generation in the Church. Second, this dependency gives the English-speaking congregation a secondary status in church life -- no responsibility means no rights. In this sense, the decision to assign three English speaking representations to the Finance Committee is a very positive attempt that could lead the English speaking congregation to a deeper responsibility for the church, and give a more positive self-image to the second.

The Finance Committee members and the English-speaking congregation as a whole will need to put forth an effort to be self-supporting in terms of the financial needs of the ministry and, as far as possible, support their pastor and their ministerial needs. However, self-supporting will not

be possible until the majority group in the congregation becomes financially independent, which means that the first generation must be patient and continue to support English-speaking second generation ministry with missional consciousness until they become independent.

Table 5-2

Attendance & Offering of
L.A. Korean U.M.C. English Speaking Congregation⁸
Jan. 1988 - Oct. 1990

Mon. Year	Attendance			Offering		
	1988	1989	1990	1988	1989	1990
Ave.						
Jan.	27	77	96	400	440	671
Feb.	28	88	90	350	500	670
Mar.	22	93	96	400	501	827
Apr.	24	68	101	412	504	836
May.	28	79	92	315	587	911
Jun.	34	85	90	309	449	645
Jul.	41	91	92	368	560	878
Aug.	32	80	93	329	542	838
Sep.	28	77	122	436	546	886
Oct.	36	73	96	444	610	627
Nov.	30	76	-	392	700	-
Dec.	69	87	-	822	682	-
Yearly Ave.	33	81	97	415	551	779

CEM Budget for 1991

Nurturing Committee	\$13,750.00
Outreaching Committee	\$11,600.00
Family/Age-level Ministry	\$ 3,150.00
Administrative	\$ 1,000.00
Contingency Fund	\$ 3,000.00
Total	\$32,500.00

⁸ Weekly Bulletin, English Worship, Los Angeles (Robertson) Korean United Methodist Church, 1988-90.

Until 1990 the English speaking congregation did not have a budget because all of its activities overlapped with the activities of other work areas, especially the Sunday school and age level ministries of the Korean-speaking congregation. However, this year, the English-speaking congregation structured its activities and wrote a budget according to the C.E.M. structure. These developments signify its identity and being as an autonomous entity, which is a positive and hopeful growing sign of the English-speaking ministry at Los Angeles (Robertson) Korean United Methodist Church. However, the English speaking congregation needs to realize that true autonomy and equal status in the church is possible when the congregation provides for its own financial needs and supports its own pastor.

CHAPTER 6

The Future:

Suggestions and Conclusion

The previous chapter discusses the past and the present situation of the English-speaking ministry to the second generation at Los Angeles (Robertson) Korean United Methodist Church. As a conclusion to this project, this chapter presents suggestions for the English-speaking ministry of this church and for the Korean immigrant churches to be more holistic and futuristic.

Structure

Korean immigrant churches in America are changing in their sociological identity from Korean churches to Korean-American churches. This Korean-Americanness of the immigrant church does not mean a defined and static condition, but a dynamic state between traditional Korean spirituality and the newly emerging spirituality of the second generation. The dynamics between these two trends must occur cooperatively and intentionally, not antagonistically in order for the Korean immigrant churches to continue to exist in America. In the sense that this interaction must happen intentionally and cooperatively, the present relationship between the first generation and second generation ministry at L.A. (Robertson) Korean United Methodist Church, in terms of structure, is

ideal. The Korean Council on Ministries and the English Council on Ministries are under one Board of Administration. Through this equal, parallel, and complementary structure, the first and second generation can learn from each other and become a whole Korean American church. This structure has the openness necessary for effective mission programs since the Korean-American church is in the midst of an ambiguous and changing situation for Korean-Americans. The structure will enable the church to address the needs from the grassroots perspective of both the first and second generations.

Korean immigrant churches have a prevailing tendency to give attention only to individual spiritual life, while failing to acknowledge the impact of events in the secular world -- political, environmental, and social issues of the mainstream society. The second generation is more sensitive to these issues. However, the first generation has a deeper commitment to the pietistic, spiritual life than to sociopolitical and environmental issues. Therefore, when these two Councils on Ministries--Korean Council and English -- work harmoniously the spirituality of the Korean-American church can be more mature and whole.

One thing which is needed in addition to the present structure is participation from representatives of the English-speaking congregation in the ultimate decision-making body, the Board of Administration. By opening the way for the second generation to participate on that Board, the church

would be better equipped to face and integrate its future mission to the Korean-American community. This change in structure could disturb the homeostasis of the church which has been run by the first generation. There could be conflicts in adjusting to this new structure. This is another cultural issues which must be overcome in order to build the Church of Christ for the future.

In order to alleviate the conflicts between the two generations it is necessary to devise a strategy. In the present Korean immigrant church context there are many groups of transgenerations who are functionally bilingual and bicultural. English congregations need to exert an effort to find representation for them from transgeneration members who interact with the Korean-speaking congregation. They will bridge the gap between the two generations.

As recent statistics show the number of immigrants to the United States has been decreasing slowly since 1983, while reverse immigration to Korea is increasing due to the difficulties of social and economic situation of America and improvement in the economic and sociopolitical situation of Korea.¹ If the statistics are correct, eventually the large influx of Korean immigrants will stop even if the quota for Koreans is opened.

¹ Dong Soo Goo, "I Would Rather Go Back to Korea," Joong Ang IlBo [Joong Ang Daily News], 20 Sept. 1990: 1.

Table 6-1
Immigration vs. Reverse Immigration
of Korean People in America ²

Year	Immigration	Reverse Immigration
80	32,320	848
81	32,663	970
82	32,724	1,088
83	33,339	1,169
84	33,042	1,338
85	21,147	1,838
86	30,548	2,060
87	26,282	2,669
88	24,466	3,313
89	21,336	4,667

Further, the Korean immigrants in the United States will become relatively more assimilated into American culture and be like the transgeneration. The unique phenomenon of the transgeneration is not easily seen in other immigrant communities. Because the large influx of Korean immigrants occurred within a short period of time, those who came during the flexible, adolescent years could adapt to American culture while keeping a basic understanding of Korean tradition and its values.³ Therefore, the statistics suggest that the transgeneration will increase and they will become a representative group within the Korean-American community in secular society and in the church (see Table 2-2, Chapter 2). In addition, their functional status in the Korean immigrant church will be greatly enhanced. The transgeneration will be the main body

² Goo, p. 1.

³ Hurh, 158-60.

of the Korean-American church and their role in bridging the views of the first and second generation will be inevitable and crucial for the balanced structuring of the Korean-American church of the future.

Continuity and Discontinuity

One of the key factors of successful integration of first and second generation congregations under the umbrella of one church is the understanding by first and second generation ministers of the importance of adopting a second generation ministry for the future of the Korean-American church. The importance of the English-speaking ministry for transitional and second generation ministry must be not only understood but also deepened to the level of a missional obligation.

However, even if ministers understand the importance of an English-speaking ministry to transitional or second generation persons, in carrying out this mission, a first generation minister and a second generation minister often face conflicts due to differences in consciousness and values which are derived from their cultural backgrounds. According to the author's experience, Los Angeles (Robertson) Korean United Methodist church had difficulties in recruiting pastors for the English-speaking congregation because candidates who were mostly transitional or second generation had fears about the first generation church.

First of all, this was due to their ignorance of the first generation church. Secondly, they were afraid of working under a first generation pastor who had vertical and authoritarian values. Many of the transitional or second generation pastors want respect, independence, freedom, and support, while first generation pastors desire respect and obedience from the younger generation pastors. And first generation pastors think that it is unfair to put transitional or second generation pastors in an equal position because transitional or second generation pastors are inexperienced and have not established any credibility in the existing Korean-American church. First generation pastors want the second generation pastors to enter the first generation church context as associates and learn about the Korean-American church situation.

Thirdly, transitional or second generation pastors are hesitant to work in the Korean church because they insist on a clear job description. In most cases, when transitional or second generation pastors work in Korean churches, their job is not solely for the English-speaking ministry. One third or half of their time is assigned to the first generation ministry in such duties as leading Sunday vespers, Wednesday night worship, and Predawn prayer meetings, and visitation or occasional preaching at the Sunday worship. Such unclear job descriptions, give them feelings of uncertainty and ineffectiveness, or even fear,

in doing English-speaking ministry in the Korean church. These claims of each generation is so strong that many of the transitional or second generation Korean-American pastors choose to work in Caucasian churches, even if they understand the importance of an English-speaking ministry within the Korean-American church context.

Another conflict that is possible in integrating two generations under one church umbrella is misunderstanding by the first generation congregation about the English-speaking ministry to the transitional and second generation. The misunderstanding can develop into a serious division within the church. Christ United Methodist Church in Hawaii, which has Korean and English-speaking congregations within the church is a good example of such a case. Christ United Methodist Church was established in 1903 as the first Korean immigrant church in the United States. Since it has a longer history than any other Korean immigrant church, it already has experienced conflicts which are involved in developing an English-speaking ministry for the transitional and second generation.

In 1962 the members of the Korean congregation of Christ United Methodist church numbered 50, and the English-speaking congregation totaled 70. Due to an exchange program of the East-West Center at the University of Hawaii, and the strong leadership of a new pastor, many exchange students and senior scholars from Korea attended

Christ United Methodist Church. The members of the Korean congregation increased from 50 to 103 in 1963.⁴ However, there was no noticeable change in the English-speaking congregation. The English-speaking congregation was threatened by the growth in the Korean congregation and became sensitive to the activities of the Korean-speaking congregation.⁵ According to Rev. Dae Hee Park who was the pastor in charge of the Korean-speaking congregation at that time, "the English-speaking congregation complained about the attendance at the Korean worship of Korean exchange student who were able to understand English." There was constructive competition between the Korean and the English speaking congregations, but tension also developed.

Realizing these conflicts, The Home Mission Board of the Methodist Church took action appropriate to the situation and appointed Rev. Harry Park, a transgeneration Korean-American, as pastor.⁶ By 1965 the English-speaking congregation numbered 100. Further, the tension between the two congregations disappeared due to the harmonious relationship between the two pastors -- not as pastor in charge and associate pastor, but as partners in and for a total ministry.⁷ The Home Mission Board of the Methodist

⁴ Tong Shik Ryu, 262-65.

⁵ Ibid., 265.

⁶ Ibid., 265.

⁷ Ibid., 266-67.

Church recommended two things to the two congregations:

1. In order to conscientize the two congregations into one church, more joint worship and joint activities should be developed.

2. Pastors and members of each congregation should participate more actively in the programs of each other's congregations.⁸

The past experience of Christ United Methodist Church offers wisdom for the future of the Korean-American church--the concept of partnership to build positive relationships between first and second generation pastors and the congregations, and inter-generational programs to break barriers and recruit leaders. The following paragraphs deal with these issues in more detail and offer suggestions and conclusions for the future of English-speaking ministry to second generation Korean-Americans.

Partnership Among Pastors

As mentioned above, the conflict between first and second generation pastors is a serious issue in integrating English and Korean-speaking congregations under one umbrella of a church. Ways to avoid the possibility of conflicts between the two generations of pastors must be devised. Official and intentional ways to manage conflicts must be

⁸ Ibid., 267-68.

considered to achieve an effective working relationship between the pastors.

First, both the first and second generation pastors have to accept the fact that they are vulnerable and have shortcomings, but are still accepted and forgiven by the grace of Jesus Christ. Because we are forgiven by God, we should be ready to accept each others' shortcomings and differences, and try to complement each other to accomplish the goals of ministry. This Christ-centered relationship could make both first and second generation pastors humble and complementary.

Second, effective communication is crucial in the formation of team spirit. This communication involves attentive listening and honest, sincere, and direct expressions of thoughts and feelings. Usually when two different generations communicate with each other, ageism, ethnocentrism, and sexism are evident. Especially, in the Korean cultural setting, it is generally assumed that older persons and males know better, know more, and are right. Each generation believes that their perspectives and understanding, which are derivatives of their traditions and cultures, are right.

Attentive listening means listening to others from the perspective of their situation in order to achieve better understanding. Attentive listening means giving another person careful, patient attention. It also means being

present with a person in heart, mind, body, and soul, and being sensitive to others' feelings, thoughts, and perspectives.

To achieve effective communication one has to be able to express oneself as he or she is. Even anger, frustration, and disappointment should be allowed as expressions. This involves honest conversation which may at times be confrontational, challenging, and supportive. Such open communication can be a way to avoid the feelings of helplessness, mistrust, and alienation from each other. Communication can be used as a means of support and healing for each other's shortcomings and for wounds that are inflicted knowingly or unknowingly by differences between the two pastors. Communication contributes to the formation of team spirit for the total ministry.

Third, in order to avoid unnecessary conflicts due to the unclear responsibilities or unfair burden of responsibilities, job descriptions for pastors need to be as clear as possible. In many cases in Korean immigrant churches, English-speaking pastors start their job as part-time workers with minimum work loads and end up with conflicts and the termination of the job due to unbearable work loads. This resignation of English-speaking pastors in Korean immigrant churches is caused by untold expectations from the congregation and senior pastors, which can create

tension and uncertainty between first and second generation pastors in making decision involving church activities.

Job descriptions should cover the areas of responsibility: division of work, group and committee assignments, funerals, weddings, visitation, office hours, projects, etc. If responsibilities overlap or are to be shared, the degree of responsibility should be specified. Especially in the Korean immigrant church setting, it is advisable to have the first generation pastor preach at the English worship and vice versa, because it gives both pastors the opportunity to be seen as fully functioning pastors and may offer a chance to educate the congregation about being one church.

First and second generation pastors should meet quarterly or biannually to clarify or modify job descriptions to make them more realistic. In addition, through weekly or biweekly meeting they can check the status of each other regarding filling their responsibilities. It is recommended that the secretary or other paid members attend these meetings and share their feelings, thoughts, information, and experiences about performing their jobs. This is a good opportunity to form an overall picture of the ministry of a church. Having regular staff or pastors' meeting can contribute to building healthy relationships between two different generations of pastors and the staffs of a church. Fourth, an annual or biannual pastors' retreat

is a very productive chance to create a spirit of partnership among the pastors and build a personal relationship between them. Especially, a non-administrative time together such as a prayer retreat, sharing a faith journey or personal stories is very helpful in building a personal relationship between two pastors. Enhanced personal relationships can definitely contribute to understanding differences between persons and heighten the effectiveness of the ministry.

Partnership of Congregations

In order to develop a total ministry in the Korean-American community today and for the future, English-speaking and Korean-speaking congregations must have a clear understanding of the mission of Korean-American churches, and the fact that each congregation is a part of the total body of a church. If this consciousness of one body as a church and of the joint mission is missing, Korean-American churches will be handicapped in achieving their goals. In order to have a consciousness as one body, parts of the body should understand each other -- their particularity, differences, merits, and shortcomings -- so that they can complement each other to achieve a holistic mission. If the first generation does not understand the imperative of mission to develop an English-speaking ministry to transitional and second generations-- when they have no

long-term perspective and are concerned only with their immediate problems of survival, the future of Korean-American churches will be dark. On the other hand, if the second generation does not understand the importance of their roots and tradition and of developing their own ministry -- alienating themselves from the first generations because it is uncomfortable for the present -- the Korean-American church will become fragmented and its future dim.

In order to overcome misunderstandings between each other, and to conscientize congregations about the importance of transitional and second generation ministry and each other's existence for future ministry, it is necessary to develop programs geared to those purposes-- namely intergenerational programs. Aiea Korean United Methodist church, where the author is now serving, conducted a program with such a purpose during the summer of 1990. The theme was "Living between Two Cultures: Resolving the Conflicts between First and Second Generation Korean-Americans." (See Appendix D.) Both the English and Korean-speaking congregations watched a video tape that dealt with first and second generation culture and the pains that both generations have in American life. The program identified issues that have been avoided by both generations because they are painful and embarrassing and provided a chance to deal with them actively. The program did not offer a definite solution for the conflicts, but it became a chance

for both generations to be aware of each other's pains and life situation. It opened an avenue for congruent communication for both generations.

Another way to help both generations toward better understanding is to encourage the first generation congregation to participate in the activities that are initiated by the English speaking congregation and vice versa. At Los Angeles (Robertson) Korean United Methodist church a food drive for the hungry has been initiated by the English-speaking congregation. However, both congregations are participating in the project. This is a good way for the Korean-speaking congregation to experience the spirituality of the English-speaking congregation.

Another recommendation is to have a joint program such as a "Witness Night." To many first generation persons the second generation is regarded as "forever-youth" who do not have a deep spiritual experience. It is necessary to break the myth so that the Korean-speaking congregation and the English speaking congregation can stand firmly on the common spiritual experience of confessing Jesus as Lord. During the summer of 1990, the English and the Korean-speaking congregations of Aiea Korean United Methodist Church held a "Witness Night" together. Even though most of the first generation people are somewhat bilingual, in order to understand the testimony more clearly, Korean interpreters were available and vice versa for English speaking people.

Members of both the first and second generations were deeply touched by the stories of faith journeys told by the members of the two congregations. It became a chance for both congregations to understand each other better and to be bound as one body by the same spiritual experience.

Leadership Recruitment

The English-speaking Koreans now constitute a significant number of persons in the Korean immigrant community and church, and this number will increase in the future. In almost all Korean immigrant churches there is a definite need for an English-speaking ministry. However, only the larger, financially-established churches have been able to afford an English speaking ministry with a full time minister.

The greatest difficulty in establishing an English-speaking ministry is in recruiting an English-speaking minister who can carry out a ministry for English-speaking Korean-Americans. In order to effectively carry out its mission, such a leader needs to have experiences which are common to the congregation. Especially, in this period of transition, those who can understand the pains and struggles of both generations are appropriate choices. If he or she can speak and understand the Korean language, this is preferable in order to bridge the gap between the two congregations. However, even though a person cannot speak

the Korean language, if a person understands the context of the Korean immigrant church and has the ability to give spiritual guidance to English-speaking Korean-Americans, that person can be a good leader as is shown in the survey. It is also imperative that a Korean-speaking pastor be able to communicate well enough in English with the English-speaking pastor.

There are many transitional and second generation Korean-Americans currently studying in seminaries, but the number is still insufficient compared to the number of English-speaking Korean-Americans. Therefore, there is an urgent need for Korean-American churches to formulate projects to recruit possible leaders at the local and general church level. The Korean immigrant church has to boldly invest its finances and energy into recruiting future leaders in order to survive.

Realizing this urgency to recruit leaders, the National Program Division of the Board of Global Ministries of the United Methodist Church held a meeting in 1982 with the pastors of the Korean United Methodist churches in Los Angeles. The result of this meeting was the birth of a 1.5 (trans-) generation conference and the consensus among Korean United Methodists to support the development of an English-speaking ministry for the English-speaking Korean-Americans.

Since that date, approximately 40 transitional and second generation persons who are seminarians or interested in English-speaking ministry have gathered every year from throughout the United States to share their experiences, pains, ideas, and identities. They also receive support from each other in the form of materials, liturgies, curricula, activities, and programs which take into account the experiences and needs of transitional and second generation Korean-Americans.

The Transgeneration Conference is now playing a major role in recruiting, motivating, and training leaders for English-speaking, Korean-American congregations. A Summer Internship Program was developed in 1984 for transitional and second generation candidates who want to enter into the English-speaking ministry for transitional and second generation Korean-Americans. The purposes of the internship, as indicated in internship brochure, are (1) to recruit and train the younger generations to take leadership among the evergrowing transitional and second generation Korean-American population; (2) to provide opportunities for young people to experience the life (changing needs and patterns) of a Korean church and the community; (3) to enable the Korean churches to develop a ministry for and of the trans- and second-generation Korean-Americans; and (4) to expose young leadership to the Korean-American United Methodist Church. (See Appendix F.)

Candidates are recommended by local Korean United Methodist churches and Transgeneration Conference screens the candidates through interviews and sends them to local churches that will accept summer interns for their transitional and second generation members. For each, a \$1,000.00 scholarship is provided by the Transgeneration conference and another \$1,000.00 scholarship, room, board, and transportation are provided by the host church. After the 10-week internship program an evaluation session is held with airfare, room and board provided for the candidates. The Transgeneration conference is making a major effort to provide an attractive benefit package for the interns. However, due to funding shortages from the General Board of Global Ministries of United Methodist Church and the number of candidates serving as summer interns the needs of many local Korean United Methodist churches cannot be met.

Almost all the churches which received summer interns have reported a positive impact on the local church ministry and on the interns themselves. (See Appendix E.) Aiea Korean United Methodist church is one of the host churches for summer interns. By following the internship guidelines, the church has been able to have a youth group, build a good foundation for Christian education, and raise the consciousness of the congregation about 1.5 and second generation ministry. For the interns it has also been a

good chance to experience what the ministry is all about within the Korean immigrant church context.

This program should be supported by both the local and general Korean immigrant church not only financially and morally, but also strategically and with higher priority. This program in particular should be incorporated into the program of a responsible and stable agency of the United Methodist Church, as part of a long term project, not left in the hands of junior transgeneration pastors. If this internship program cannot be stabilized in terms of funding, support, and status, the program will die and the Korean immigrant churches will lose a valuable source for identifying future leaders.

Besides the Transgeneration summer internship program, the local church can motivate young people to participate in internship programs in their own local churches. Los Angeles (Robertson) Korean United Methodist church recruited a college man who was afraid of going into the Transgeneration internship program but was motivated to work as an intern in his own home church during the summer. He was recognized as a ministerial intern by the congregation and his peers, which encouraged him to be a good, dedicated worker. Even though the internship is over, he is still recognized as a leader of the younger generations and has decided to attend seminary after he graduates from college.

The local church internship program has a great advantage. After the 10-week Transgeneration internship program, some churches could experience a leadership vacuum if a future leadership could not be developed during the internship period. However, a local church internship program does not have such a handicap because the intern would stay in the local church after the program ends.

The thing that is desperately needed for the local church internship program to succeed is financing. In order to make this vital program an actuality, the local church congregation must be conscientized about the need of an English-speaking ministry and motivated to take the breeding of future leadership seriously. The Scholarship Committee needs to be activated to raise funds, and the Long Range Planning Committee has to take the issue of encouraging future leaders under serious consideration and establish a plan to recruit them. Long term support of a candidate for ministry can be a good strategy for recruiting future leadership in a local church. Aiea Korean United Methodist church has decided, after the Transgeneration summer internship program, to support a candidate for ministry until he or she graduates from seminary under the condition that the person serves as a summer intern every year. The limited number of potential candidates, due to the narrow field from which candidates can be recruited, can also be a handicap of local church internships. No plan is perfect.

However, if the development of an English-speaking ministry to transitional and second generations is imperative for the future of Korean immigrant churches, the Korean immigrant churches have to make their best effort to recruit candidates by all means and at all levels of the church.

Concluding Remarks

During the last ninety-seven years of Korean immigrant history, Korean churches in America have been growing drastically as the Korean immigrant community expands. There are more than 2,000 Korean churches scattered throughout the United States. There are more than 260 Korean United Methodist churches in America. However, questions must be asked about the future of the Korean immigrant church: Will it continue its current pattern of growth? Can it survive as it now exists when immigrants stop coming to America?

Wahiawa is a small sugar and pineapple farming village in Hawaii. When the first Korean immigrants arrived in Hawaii they settled first in this village. What they did first to organize their supporting community was to establish churches; the churches mushroomed. According to the pastor of Olive United Methodist Church in Wahiawa, there were more than 40 Korean churches at that time. But now there are only two Korean churches in that village. What has happened to those Korean churches?

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The churches which still exist have an English-speaking congregation for the second generations. It seems that those two churches survive like relics only to tell the glory of Korean churches of the village in the past. The Korean churches of Wahiaawa are historical proof that the church that does not prepare for the coming generation will cease to grow and will die. As Jesus taught, "No one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined (Mark 2:22).

New wine is to be poured into a new wineskin. In this project the author has tried to illustrate that a new wineskin is needed for new generations -- a new church structure is needed for both the Korean and English-speaking generations of Korean-Americans, especially within the United Methodist Church structure. A new structure should ensure that first and second generations can coexist under one church roof and that the two generations can learn from and complement each other. The new generations who learn the ways of traditional Korean faith life could then inherit the Korean immigrant church of the future. The structure for this is to have two Councils on Ministries under one Administrative Board. In order to make this possible there should be intentional intergenerational programs, open attitudes in both congregations, abundant

patience, and a strong missional concern for the future generations and future of the Korean immigrant church.

Through this intentional attempt to integrate two congregations there can be a bright future for Los Angeles (Robertson) Korean United Methodist Church as well as for all Korean immigrant churches in America. This is also a way to build an authentic Korean-American church which can truly convey the gospel to the new generations.

APPENDIX A

1960 Bilingual Bulletin of Los Angeles (Robertson)
Korean United Methodist Church

KOREAN METHODIST CHURCH
4394 W. Washington Blvd., Los Angeles, FE3-1886
PALM SUNDAY WORSHIP 10:30 A.M. March 26, 1961

PRELUDE Arthur Song Jr.

*HYMN NO. I "Holy, holy, holy, Lord God Almighty"

INVOCATION AND LORD'S PRAYER

SCRIPTURE READING John 12:20-25.

RITUAL OF FELLOWSHIP

*HYMN NO. 213 "My Faith Looks Up to Thee"

HOLY COMMUNION MEDITATION

DEDICATION OF TITLES AND OFFERING

*HYMN NO. 209 Amazing Grace! how Sweet the sound"

*BENEDICTION
(*Congregation Stands)

We are in the HOLY WEEK. To meditate on the life of Jesus during this week will enrich our spiritual life. There will be Good Friday Service in the church at 2:00 O'Clock in the afternoon. Spend quiet hour in the church from one O'Clock on.

Easter Sunday English Service will start at 10:00 A.M. and Korean Service at 11:00. Baptismal service will be held at the end of the first service.

EVENING PRAYER MEETING to-night will be held at Mr. & Mrs. Pyeng Kan Lee's residence at 1635 W. 39th St. AX 1-6255, at 7:30.

THE CHOIR will have lunch prepared by Mrs. Won Shin Kang and Mrs. In Soon Choi following the choir rehearsal this afternoon.

라성한인 감리교회
수난주일 아침예배 1961년 3월 26일

주악	현히경
찬송가	185장
성경봉독	요한 12:20-25
찬송가	453장
광양	한양대

성교 8말알하나
최영농 목사

심안찬예사

현금	연동
찬송가	192장
축도	주악

Good Friday 예배를 동양 드후 두시에
예배당에서 모입니다 예배당문
은 오후 한시부터 열립니다.

오늘 저녁 예배는 이방간 식당에서
열립니다.

부활주일 예배는 열시에 영어 예배를
열한시에 한국어로 보겠습니다.
세례예식과 임교식을 영어 예배
끝에 거행하겠습니다.

Mr. Chin Woo Kang will be leaving for Korea
This Thursday morning.

APPENDIX B

Differences Between Korean and American Culture ¹

¹ Young Pai, "A Case for Biculturalism," Korean American Ministry, ed. Sang Hyun Lee (N.J.: Consulting Committee on Korean American Ministry, Presbyterian Church, U.S.A., 1987), 244-45.

한국문화와 미국문화의 대조
DIFFERENCES BETWEEN
KOREAN AND AMERICAN CULTURES I

133

	AMERICAN CULTURE (Individual Centered) 개인중심	KOREAN CULTURE (Relationship Centered) 상호관계 중심
1. Relationship 대인관계	Egalitarianism 평등한 관계 1.1: See others as equals. 1.2: Informal interpersonal relationship. 1.3: Less complex rules for speech and conduct.	Hierarchical Relationship 상하 관계 1.1: See others in hierarchical terms 1.2: Formal interpersonal relationship 1.3: Very complex rules for speech and conduct.
2. Values 가치관	Individual's Rights 인권중심 2.1: Premium attached to the individual's rights. 2.2: Self-reliance and self-determination.	Duties and Responsibilities 책임과 의무 2.1: Emphasis on roles assigned to different hierarchical positions. 2.2: Emphasis on performing appropriate functions.
3. Attitudes 태도	Assertiveness and Self Expression 개인권리 주장 3.1: Standing up for (demanding) personal rights. 3.2: Expression of personal thoughts and feelings.	Respect for Authority 권위존중과 순종 3.1: Emphasis on docility 3.2: Conformity to assigned roles.

DIFFERENCES BETWEEN
KOREAN AND AMERICAN CULTURES II

	AMERICAN CULTURE	KOREAN CULTURE
4. Identity 주체관	Personal Ability and Achievement 개인능력과 성공 4.1: The individual's competence, achievements success. 4.2: Development of a person's unique qualities. 4.3: Self initiated activities for personal success.	Status (position) in a Group 그룹내의 지위 4.1: The individual's position in a group (e.g., family, church, corporation, etc.). 4.2: Self-development related to group expectations. 4.3: Ascriptive motivation (succeeding for the group).
5. Socialization 성장과정	Active Involvement 적극적 참여와 공헌 5.1: Participatory decision making. 5.2: Frequent exchange of ideas and feelings.	Observation and Emulation 관찰과 모방 5.1: Watch, listen and do. 5.2: Communication by commands and demands.
6. Thinking Style 사고방식	Analytic and Detail Specific 분석적·구체적 6.1: Separating the cognitive from the affective as well as the objective from the subjective. 6.2: Serial exchange among communicants. 6.3: Relatively loosely structured teaching learning situations.	Global and Impressionistic 전체적·인상적 6.1: The cognitive and the affective as well as the objective from the subjective are often combined. 6.2: Spontaneous and/or simultaneous exchanges among communicants. 6.3: Highly structured teaching learning situations.

APPENDIX C

Survey for the Second Generation Korean American

SURVEY FOR THE 2nd GENERATION KOREAN- AMERICAN

This questionnaire has been designed to assess the 2nd Generation Korean-Americans in terms of views and attitudes on the following areas: 1) Self-identity; 2) Education; 3) Social life; 4) Family life; 5) Church; and 6) Future. Hopefully, the resulting body of data will be of great practical use to the many different leaders engaged in work with the second generation Korean-Americans. The full cooperation and total honesty of the respondents will be greatly appreciated. Please try and answer all the questions to the best of your ability.

SECTION I - SELF-IDENTITY

1. What is your sex? * Missing percentage is N/A. 136
- | | | |
|------------|-------|--------|
| a. male. | 35.0% | * N=40 |
| b. female. | 65.0% | |
2. How old are you?
- | | |
|----------------------|-------|
| a. 9 yrs or younger. | 0.0% |
| b. 10-12 yrs. old. | 0.0% |
| c. 13-15 yrs. old | 0.0% |
| d. 16-18 yrs. old | 10.0% |
| e. 19 yrs. or older | 90.0% |
3. What grade are you in now?
- | | |
|------------------|--------|
| a. 5th or lower | |
| b. 6th-8th | |
| c. 9th-10th | |
| d. 11th-12th | |
| e. college or up | 100.0% |
4. Where were you born?
- | | |
|-------------------|--------|
| a. Korea | 65.00% |
| b. United States | 30.0% |
| c. Somewhere else | 5.0% |
5. If you were born outside of the U.S., how old were you when you came to the U.S.?
- | | |
|---------------------|-------|
| a. 0-3 yrs. | 15.0% |
| b. 3-5 yrs. | 10.0% |
| c. 5-10 yrs. | 30.0% |
| d. 10-12 yrs. | 10.0% |
| e. 13 yrs. or older | 5.0% |
6. What generation of Koreans in the U.S. do you think you belong to?
- | | |
|-------------------|-------|
| a. 1st generation | 10.0% |
| b. 1.5 generation | 55.0% |
| c. 2nd generation | 32.5% |
| d. other. | 2.5% |
7. I consider myself to be:
- | | |
|--------------------|-------|
| a. Korean | 2.5% |
| b. Korean-American | 90.0% |
| c. American | 2.5% |
| d. other | 5.0% |

8 Who do you feel most comfortable around?

- a American people 22.5%
- b English speaking Korean people 67.5%
- c Korean speaking Korean people 0.0%

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9 Which language do you feel most comfortable speaking?

- a English 100.0%
- b Korean 0.0%
- c other 0.0%

10 At home what language does your parents speak to each other?

- a English 5.0%
- b Korean 87.5%
- c other 7.5%

11 At home what language do speak with your parents?

- a. Both parents and I speak only Korean. 22.5%
- b Both parents and I speak only English. 2.5%
- c Both parents and I speak Korean and English. 65.0%
- d. Parents speak Korean and I speak in English. 7.5.0%

12 What culture can you relate to best?

- a American 30.0%
- b Korean 10.0%
- c I can relate to both equally well 60.0%

13 Are you ashamed of your Korean culture?

- a. Yes, always. 0.0%
- b A lot of times. 0.0%
- c Sometimes. 12.5%
- d. Not often. 37.5.0%
- e Never 52.5%

14 If you had a choice of being Korean or American which would you choose?

- a Korean 67.0%
- b American 10.0%
- c I'm not sure. 23.0%

15 Have you ever been made fun of because of your race?

- a Yes, many times. 7.5%
- b Yes, few times 65.0%
- c Only once or twice 20.5%
- d. No, never 5.5%

16. Have you ever made fun of your own race?

- a. Yes, many times 5.0%
- b. Yes, few times 40.0%
- c. Only once or twice 25.0%
- d. No, never 30.0%

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17. Have you ever made fun of another race?

- a. Yes, many times 10.0%
- b. Yes, few times 60.0%
- c. Only once or twice 17.5%
- d. No, never 12.5%

18. Which of the following characteristics comes out most from your personality?

- a. Outgoing and aggressive 32.5%
- b. Shy and docile 7.5%
- c. Serious and solemn 7.5%
- d. Stubborn and stern 10.0%
- e. Joking and playful 27.5%

19. How would you rate yourself on creativity?

- a. Very creative 15.0%
- b. Somewhat creative 67.5%
- c. Little creative 10.0%
- d. Not creative at all 7.5%

20. How would you rate yourself on objectivity?

- a. I am very objective. 30.0%
- b. Somewhat objective. 55.0%
- c. Not too objective. 5.0%
- d. Not objective at all. 2.5%
- e. Depends on the situation. 7.5%

21. How would you rate yourself on your ability to achieve your goals?

- a. I have a strong ability to achieve 75.0%
- b. Sometimes I achieve; sometimes I don't 25.0%
- c. I rarely achieve my goals 0.0%
- d. I never achieve my goals 0.0%

22. I can do anything that I put my mind to

- a. Strongly agree 62.5%
- b. Somewhat agree 35.5%
- c. Not sure 2.5%
- d. Disagree 0.0%
- e. Strongly disagree 0.0%

23. I have the power to change myself and/or my position in society

- a. Strongly agree 62.5%
- b. Somewhat agree 35.0%
- c. Not sure 2.5%
- d. Disagree 0.0%
- e. Strongly disagree 0.0%

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24. I feel good about myself and about who I am.

- a. Strongly agree 72.5%
- b. Somewhat agree 25.0%
- c. Not sure 2.5%
- d. Disagree 0.0%
- e. Strongly disagree 0.0%

25. I tend to get defensive often.

- a. Strongly agree 12.5%
- b. Somewhat agree 42.5%
- c. Not sure 12.5%
- d. Disagree 25.0%
- e. Strongly disagree 5.5%

26. I am ambivalent towards a lot of things

- a. Strongly agree 5.0%
- b. Somewhat agree 45.0%
- c. Not sure 17.5%
- d. Disagree 17.5%
- e. Strongly disagree 10.0%

27. I am concerned about my physical appearance

- a. Strongly agree 42.5%
- b. Somewhat agree 45.0%
- c. Not sure 0.0%
- d. Disagree 10.0%
- e. Strongly disagree 2.5%

28. I am concerned about the type of clothes I wear

- a. Strongly agree 27.5%
- b. Somewhat agree 62.5%
- c. Not sure 0.0%
- d. Disagree 10.0%
- e. Strongly disagree 0.0%

29. I care what other people think of me

- | | |
|----------------------|-------|
| a. Strongly agree | 32.5% |
| b. Somewhat agree | 52.5% |
| c. Not sure | 2.5% |
| d. Disagree | 10.0% |
| e. Strongly disagree | 2.5% |

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30. I get irritable often

- | | |
|----------------------|-------|
| a. Strongly agree | 12.5% |
| b. Somewhat agree | 45.0% |
| c. Not sure | 7.5% |
| d. Disagree | 27.5% |
| e. Strongly disagree | 7.5% |

31. I am moody.

- | | |
|----------------------|-------|
| a. Strongly agree | 12.5% |
| b. Somewhat agree | 27.5% |
| c. Not sure | 2.5% |
| d. Disagree | 47.5% |
| e. Strongly disagree | 10.0% |

32. I feel that other people are better than me

- | | |
|----------------------|-------|
| a. Strongly agree | 0.0% |
| b. Somewhat agree | 25.0% |
| c. Not sure | 22.5% |
| d. Disagree | 22.5% |
| e. Strongly disagree | 30.0% |

33. I feel that American people are better looking than me

- | | |
|----------------------|-------|
| a. Strongly agree | 2.5% |
| b. Somewhat agree | 12.5% |
| c. Not sure | 22.5% |
| d. Disagree | 42.5% |
| e. Strongly disagree | 20.0% |

34. I am confident in most things.

- | | |
|----------------------|-------|
| a. Strongly agree | 55.0% |
| b. Somewhat agree | 45.0% |
| c. Not sure | 0.0% |
| d. Disagree | 0.0% |
| e. Strongly disagree | 0.0% |

35. I define who I am in terms of my position/relation in a group.

- | | |
|----------------------|-------|
| a. Strongly agree | 12.5% |
| b. Somewhat agree | 42.5% |
| c. Not sure | 15.0% |
| d. Disagree | 20.0% |
| e. Strongly disagree | 10.0% |

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SECTION II - EDUCATION

36. What grade are you in now?

- | | |
|------------------|--------|
| a. 5th or lower | |
| b. 6th-8th | |
| c. 9th-10th | |
| d. 11th-12th | |
| e. college or up | 100.0% |

37. Do you attend a private school or public school?

- | | |
|------------|-------|
| a. private | 15.0% |
| b. public | 75.0% |

38. What type of grades do you get in school?

- | | |
|------------------------------|-------|
| a. 3.5 to 4.0 GPA (A to A-) | 25.0% |
| b. 3.0 to 3.5 GPA (B to B+) | 47.5% |
| c. 2.5 to 3.0 GPA (C+ to B-) | 17.5% |
| d. 2.0 to 2.5 GPA (C to C+) | 0.0% |
| e. below 2.0 (below C-) | 0.0% |

39. I believe that the only way that people will respect me is if I study very hard.

- | | |
|----------------------|-------|
| a. Strongly agree | 10.0% |
| b. Agree | 32.5% |
| c. Not sure | 5.0% |
| d. Disagree | 40.0% |
| e. Strongly disagree | 12.5% |

40. What do you feel is most important factor of learning?

- | | |
|---------------------------------------|-------|
| a. Good education program/ curriculum | 12.5% |
| b. Good teacher | 22.5% |
| c. Good environment | 27.5% |
| d. Good study habits | 27.5% |

41. What do you think is most lacking in your learning?

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- a. Good program 2.5%
- b. Good teacher 15.5%
- c. Good environment 12.5%
- d. Good study habits 57.5%

42. What do you feel is the most important quality of teachers?

- a. Intellectual 20.0%
- b. Easy-going and flexible 22.5%
- c. Strict 0.0%
- d. Able to relate to my experiences 47.5%

43. Are you satisfied with the quality of education that you are receiving now?

- a. Yes, very satisfied 27.5%
- b. Somewhat satisfied 55.0%
- c. Not very satisfied 2.5%
- d. Not at all satisfied 0.0%

44. Do you worry about how well you do in school?

- a. I worry a lot 45.0%
- b. I worry a little 40.0%
- c. I don't worry at all 5.0%

45. How many hours do you study per day?

- a. 30 minutes or less 7.5%
- b. 30 minutes to 1 1/2 hrs 12.5%
- c. 1 1/2 to 2 1/2 hrs 30.0%
- d. 2 1/2 to 4 hrs 12.5%
- e. Over 4 hrs 12.5%

46. How hard do your parents push you to do well in school?

- a. Very hard 17.5%
- b. hard 45.0%
- c. not very hard 17.5%
- d. not hard at all 5.5%

47. How much do your parents know about your school life?

- a. They know almost everything 5.5%
- b. They know some things 47.5%
- c. They know very little 27.5%
- d. They know almost nothing 5.5%

48 To what degree do you participate in class discussions?

143

- | | |
|-------------------------------|-------|
| a. I participate alot | 20.0% |
| b. I participate somewhat | 47.5% |
| c. I participate very little | 20.0% |
| d. I don't participate at all | 5.0% |

49. How would you rate your academics compared to other students?

- | | |
|-----------------------|-------|
| a. Well above average | 12.5% |
| b. above average | 60.0% |
| c. average | 20.0% |
| d. below average | 0.0% |
| e. well below average | 0.0% |

50 How would you rate your studying time compared to other students?

- | | |
|--|-------|
| a. I study a lot more than others | 5.0% |
| b. I study more than others | 17.5% |
| c. I study about the same amount as others | 45.0% |
| d. I study less than others | 15.0% |
| e. I study a lot less than others | 12.5% |

51 When having trouble in school, I would turn to.

- | | |
|--------------------|-------|
| a. My parents | 2.5% |
| b. A friend my age | 60.0% |
| c. A teacher | 7.5% |
| d. A minister | 2.5% |
| e. nobody | 17.5% |

52. I worry about how I'm doing in school.

- | | |
|----------------------|-------|
| a. Strongly agree | 37.5% |
| b. somewhat agree | 47.5% |
| c. not sure | 0.0% |
| d. disagree | 5.0% |
| e. strongly disagree | 0.0% |

53 Do you participate in extracurricular activities at school?

- | | |
|------------------------|-------|
| a. Yes, sports | 22.5% |
| b. Yes, social clubs | 35.0% |
| c. Yes, academic clubs | 15.0% |
| d. No | 22.5% |

54. My parents encourage me to be in activities outside of school

- | | |
|--------------------|-------|
| a. Very true | 10.0% |
| b. Quite true | 15.0% |
| c. Somewhat true | 22.5% |
| d. A little true | 22.5% |
| e. Not at all true | 22.5% |

55. If your parents encourage you to participate in school activities what types of activities do they encourage you to be involved with?

144

- | | |
|-----------------|-------|
| a. sports | 20.0% |
| b. drama | 0.0% |
| c. music | 20.0% |
| d. social clubs | 25.0% |
| e. cheerleading | 0.0% |

56. How often do you participate in after school activities?

- | | |
|---------------------|-------|
| a. once a week | 35.0% |
| b. twice a week | 25.0% |
| c. nearly every day | 12.5% |
| d. never | 22.5% |

57. Do you like going to school?

- | | |
|-------------------|-------|
| a. yes, very much | 45.0% |
| b. yes, somewhat | 35.0% |
| c. it's o.k. | 10.0% |
| d. no, I hate it | 2.5% |

58. Do feel awkward being an Asian in an American school?

- | | |
|------------------------|-------|
| a. yes, a lot of times | 0.0% |
| b. yes, sometimes | 30.0% |
| c. no, never | 65.0% |

59. Do you feel that as an Asian you need to do better in school than the American students?

- | | |
|-------------------|-------|
| a. Yes, very much | 12.5% |
| b. Yes, somewhat | 37.5% |
| c. Not sure | 5.0% |
| d. No, not at all | 37.5% |

60. Does school give you a lot of stress?

- | | |
|-------------------|-------|
| a. Yes, very much | 30.0% |
| b. Yes, somewhat | 40.0% |
| c. A little bit | 25.0% |
| d. No, never | 0.0% |

SECTION III - SOCIAL LIFE

145

61. Do you consider yourself a popular person?

- | | |
|----------------------|-------|
| a. Yes, very much so | 12.5% |
| b. Yes, somewhat | 77.5% |
| c. No, not at all | 10.0% |

62. Do you have many friends?

- | | |
|---|-------|
| a. Yes, I have a lot of friends | 60.0% |
| b. I have a few friends that are very close | 35.0% |
| c. I have just one best friend | 0.0% |
| d. I have no close friends | 0.0% |

63. Are your friends mostly Korean or American?

- | | |
|-------------|-------|
| a. Korean | 62.5% |
| b. American | 15.0% |
| c. other | 12.5% |

64. Do you feel more close to Korean friends or American friends?

- | | |
|-------------|-------|
| a. Korean | 75.0% |
| b. American | 7.5% |
| c. other | 12.5% |

65. Do your parents approve of your friends?

- | | |
|---------------------|-------|
| a. Yes all the time | 37.5% |
| b. Yes, usually | 60.0% |
| c. Very few times | 2.5% |
| d. No, never | 0.0% |

66. How much do you like to go to parties or dances?

- | | |
|----------------|-------|
| a. Very much | 5.0% |
| b. Quite a bit | 20.0% |
| c. Some | 60.0% |
| d. Little | 15.0% |
| e. Not at all | 0.0% |

67. How often do you smoke, use drugs or alcohol?

- | | |
|------------------|-------|
| a. Never | 42.5% |
| b. Tried it once | 7.5% |
| c. Occasionally | 40.0% |
| d. Frequently | 5.0% |
| e. Daily | 2.5% |

68 If you smoke, use drugs or drink alcohol, you do so because:

146

- | | |
|--|-------|
| a. Your friends do | 7.5% |
| b. Your parents do | 0.0% |
| c. You have many things to worry about | 0.0% |
| d. I truly enjoy it | 45.0% |
| e. I don't do this | 40.0% |

69 I think it is wrong for a boy and girl of different races to date each other

- | | |
|----------------------|-------|
| a. Strongly agree | 2.5% |
| b. Agree | 0.0% |
| c. Not sure | 5.0% |
| d. Disagree | 47.5% |
| e. Strongly disagree | 45.0% |

70 I think women should have all the same rights as men

- | | |
|----------------------|-------|
| a. Strongly agree | 50.0% |
| b. Agree | 40.0% |
| c. Not sure | 5.0% |
| d. Disagree | 5.0% |
| e. Strongly disagree | 0.0% |

71 When wondering how I should handle my feelings, I would turn to

- | | |
|--------------------------------|-------|
| a. A parent | 7.5% |
| b. A friend my age | 72.5% |
| c. An adult friend or relative | 5.0% |
| d. A minister | 2.5% |
| e. Nobody | 7.5% |

72 When some of my friends are in trouble with drugs, I would turn to:

- | | |
|--------------------------------|-------|
| a. Parents | 2.5% |
| b. A friend my age | 67.5% |
| c. An adult friend or relative | 12.5% |
| d. A minister | 2.5% |
| e. Nobody | 7.5% |

73 When having questions about sex, I would turn to

- | | |
|--------------------------------|-------|
| a. Parents | 2.5% |
| b. A friend my age | 65.0% |
| c. An adult friend or relative | 10.0% |
| d. Minister | 0.0% |
| e. Nobody | 15.0% |

74. I worry about how well other kids like me.

147

- | | |
|----------------|-------|
| a. Very much | 5.0% |
| b. Quite a bit | 30.0% |
| c. Somewhat | 35.0% |
| d. Very little | 20.0% |
| e. Not at all | 5.0% |

75. I feel that I can openly tell my parents that I have a boyfriend/girlfriend.

- | | |
|--------------------|-------|
| a. Very true | 32.5% |
| b. Quite true | 22.5% |
| c. Somewhat true | 25.0% |
| d. Very very true | 7.5% |
| e. Not at all true | 10.0% |

76. My ideal relationship would be with a boy/girl who is:

- | | |
|---|-------|
| a. Korean | 2.5% |
| b. Korean-American | 82.5% |
| c. American | 0.0% |
| d. Korean or American it doesn't matter | 10.0% |
| e. other | 0.0% |

77. My parents would want me to date

- | | |
|---|-------|
| a. Korean | 17.5% |
| b. Korean-American | 70.0% |
| c. American | 0.0% |
| d. Korean or American it doesn't matter | 0.0% |
| e. other | 0.0% |

78. How important is it to have friends that you can count on?

- | | |
|-----------------------|-------|
| a. Very important | 95.0% |
| b. Quite important | 0.0% |
| c. Somewhat important | 0.0% |
| d. Not very important | 0.0% |

79. Who do you enjoy being with more--your friends or parents?

- | | |
|---|-------|
| a. Parents-I enjoy my parents more | 5.0% |
| b. Both- I enjoy my parents and friends equally | 55.0% |
| c. Friends- I enjoy my friends more | 35.0% |

80. My parents let me go on a date

- | | |
|--|-------|
| a. Never | 0.0% |
| b. On very special occasions, like school prom | 15.0% |
| c. Once on the weekend | 5.0% |
| d. Several times a week | 5.0% |
| e. Whenever I want | 65.0% |

SECTION IV - FAMILY LIFE

148

81. Do you feel that you have a close relationship with your parents?

- | | |
|----------------------|-------|
| a. Yes, very much so | 50.0% |
| b. Yes, somewhat | 42.5% |
| c. No, very distant | 7.5% |

82. Do you feel that you can talk to your parents about any trouble that you might be having?

- | | |
|---|-------|
| a. Yes, I can talk to my parents about anything | 7.5% |
| b. Yes, I can talk to my parents about most things | 50.0% |
| c. I can only talk to my parents about certain things | 37.5% |
| d. No, I can't talk to my parents at all | 0.0% |

83. Do you feel that your parents can understand you as a person?

- | | |
|--|-------|
| a. Yes, they understand me and my feelings very well | 15.0% |
| b. Yes, they can understand most things about me | 72.5% |
| c. No, they cannot understand me very well | 10.0% |
| d. No, they cannot understand me at all | 0.0% |

84. Do you feel that you can understand your parents as people?

- | | |
|---|-------|
| a. Yes, I can understand them very well | 40.0% |
| b. Yes, I can understand most things about them | 57.5% |
| c. No, I cannot understand them very well | 2.5% |
| d. No, I cannot understand them at all | 0.0% |

85. What do you feel poses the greatest problem in lack of understanding between you and your parents?

- | | |
|-------------------------|-------|
| a. Language differences | 10.0% |
| b. Cultural differences | 35.0% |
| c. Age differences | 25.0% |
| d. Value differences | 20.0% |

86. How often does your parents say things to you like "I love you"?

- | | |
|---------------------------|-------|
| a. Every day | 10.0% |
| b. A couple times a week | 12.5% |
| c. Few times a month | 17.5% |
| d. Less than once a month | 35.0% |
| e. Never | 25.0% |

87. If I think a rule is not fair, I can talk to my parents about it.

- | | |
|------------------------|-------|
| a. Very true | 30.0% |
| b. Often true | 35.0% |
| c. Sometimes true | 12.5% |
| d. Once in awhile true | 7.5% |
| e. Never true | 2.5% |

88. My parents encourage me to make my own decisions.

- | | |
|------------------------|-------|
| a. Very true | 42.5% |
| b. Often true | 37.5% |
| c. Sometimes true | 7.5% |
| d. Once in awhile true | 5.0% |
| e. Never true | 0.0% |

89. When I do something wrong, my parents hit me

- | | |
|------------------------|-------|
| a. Very often true | 0.0% |
| b. Often true | 0.0% |
| c. Sometimes true | 2.5% |
| d. Once in awhile true | 20.0% |
| e. Never true | 70.0% |

90. My parents make me feel as if I'm nothing but trouble.

- | | |
|------------------------|-------|
| a. Very often true | 0.0% |
| b. Often true | 0.0% |
| c. Sometimes true | 7.5% |
| d. Once in awhile true | 10.0% |
| e. Never true | 75.0% |

91. My parents let me off easy when I do something wrong

- | | |
|------------------------|-------|
| a. Very often true | 7.5% |
| b. Often true | 22.5% |
| c. Sometimes true | 22.5% |
| d. Once in awhile true | 25.0% |
| e. Never true | 12.5% |

92. My parents expect me to believe they are always right

- | | |
|------------------------|-------|
| a. Very often true | 25.0% |
| b. Often true | 30.0% |
| c. Sometimes true | 12.5% |
| d. Once in awhile true | 12.5% |
| e. Never true | 10.0% |

93. My parents try to help me feel better when I am upset or scared

- | | |
|------------------------|-------|
| a. Very often true | 30.0% |
| b. Often true | 25.0% |
| c. Sometimes true | 25.0% |
| d. Once in awhile true | 5.0% |
| e. Never true | 5.0% |

94. My parents let me do whatever I want.

- | | |
|------------------------|-------|
| a. Very often true | 17.5% |
| b. Often true | 42.5% |
| c. Sometimes true | 12.5% |
| d. Once in awhile true | 12.5% |
| e. Never true | 5.0% |

95. When I do something wrong, my parents yell at me

- | | |
|------------------------|-------|
| a. Very often true | 15.0% |
| b. Often true | 22.0% |
| c. Sometimes true | 22.5% |
| d. Once in awhile true | 25.0% |
| e. Never true | 5.0% |

96. When I do something wrong, my parents explain why it was wrong.

- | | |
|------------------------|-------|
| a. Very often true | 32.5% |
| b. Often true | 17.5% |
| c. Sometimes true | 20.0% |
| d. Once in awhile true | 20.0% |
| e. Never true | 2.5% |

97. When my parents punish me they explain why they are doing it.

- | | |
|------------------------|-------|
| a. Very often true | 25.0% |
| b. Often true | 25.0% |
| c. Sometimes true | 7.5% |
| d. Once in awhile true | 32.5% |
| e. Never true | 2.5% |

98. My parents help me when I have a problem.

- | | |
|------------------------|-------|
| a. Very often true | 20.0% |
| b. Often true | 30.0% |
| c. Sometimes true | 25.0% |
| d. Once in awhile true | 15.0% |
| e. Never true | 2.5% |

99. During an average day, how much time do your parents spend with you?

- | | |
|------------------------------|-------|
| a. Less than 5 minutes | 17.5% |
| b. From 5 to 30 minutes | 12.5% |
| c. From 30 minutes to 1 hour | 12.5% |
| d. 1 to 2 hours | 27.5% |
| e. 3 to 4 hours | 20.0% |

100. Overall, how important do you think religion is in your parents' lives?

- | | |
|-----------------------|-------|
| a. Very important | 60.0% |
| b. Important | 20.0% |
| c. Slightly important | 7.5% |
| d. Not important | 2.5% |

SECTION V - CHURCH

101. How important is your church to you?

- | | |
|------------------------|-------|
| a. Extremely important | 50.0% |
| b. Very important | 22.5% |
| c. Important | 22.5% |
| d. Slightly important | 2.5% |
| e. Not important | 2.5% |

102. How often do you attend church worship and activities?

- | | |
|------------------------------|-------|
| a. More than once every week | 50.0% |
| b. Once a week | 50.0% |
| c. Once or twice a month | 0.0% |
| d. Once in awhile | 0.0% |
| e. Never | 0.0% |

103. Do you like attending church functions?

- | | |
|----------------------|-------|
| a. Yes, very much so | 52.5% |
| b. Yes, somewhat | 12.5% |
| c. No, not usually | 2.5% |
| d. No, never | 2.5% |

104. How much does your church help you answer important questions you have about life?

- | | |
|----------------|-------|
| a. Very much | 22.5% |
| b. Quite a bit | 47.5% |
| c. Somewhat | 22.5% |
| d. Very little | 7.5% |
| e. Not at all | 0.0% |

105. How well do you feel your church provides for your spiritual needs?

- | | |
|----------------|-------|
| a. Very much | 30.0% |
| b. Quite a bit | 52.5% |
| c. Somewhat | 17.5% |
| d. Very little | 0.0% |
| e. Not at all | 0.0% |

106. What do you feel is most lacking in your church?

- | | |
|--|-------|
| a. A good program designed for the second generation Koreans | 10.0% |
| b. A good leader who can relate to your needs as a second generation Korean-American | 2.5% |
| c. A good spiritual atmosphere | 45.0% |
| d. All of the above | 10.0% |
| e. None of the above - I am completely satisfied with my church | 30.0% |

107. What is most important for you in a good Church program?

- | | |
|--|-------|
| a. The program has to be relevant to me as a Korean-American | 25.0% |
| b. The program has to be relevant to me as a youth | 0.0% |
| c. The program should be spiritually uplifting | 47.5% |
| d. The program should teach me the basics of Christianity | 15.0% |

108. What do you feel are the most important qualities of a good church leader for the second generation Korean-Americans?

- | | |
|---|-------|
| a. Be able to speak English fluently | 7.5% |
| b. Be able to relate fully to the experience of the second generation | 40.0% |
| c. Be able to guide the second generation spiritually | 40.0% |
| d. Must be of the same generation as the group that he/she is leading | 5.0% |

109. How often do you pray, other than meals or at Church?

- | | |
|-------------------------------------|-------|
| a. Every day | 42.5% |
| b. Most days, but not every day | 32.5% |
| c. About once a week | 12.5% |
| d. 1 to 3 times a month | 0.0% |
| e. Never, or less than once a month | 12.5% |

110. How many years have you attended classes (at church or school) which about God and other religious things?

- | | |
|-------------------|-------|
| a. 0 to 1 yrs | 5.0% |
| b. 2 to 4 yrs | 12.5% |
| c. 5 to 7 yrs | 15.0% |
| d. 8 to 10 yrs | 5.0% |
| e. 11 yrs or more | 57.5% |

111. Do you attend any of the following:

- | | |
|---|-------|
| a. Korean language school on Saturday | 2.5% |
| b. Korean language program taught at church on Sunday | 0.0% |
| c. Both Korean language school on Saturday and Korean language program taught at church on Sunday | 0.0% |
| d. I do not attend any foreign language school | 87.5% |

112. Who do you think your church programs are designed mostly for?

- | | |
|-----------------------------|-------|
| a. Adults | 30.0% |
| b. Children | 2.5% |
| c. Junior-high/ Senior-high | 2.5% |
| d. Young adults | 42.5% |

113. Church programs tend to keep me away from smoking, drugs, and alcohol.

- | | |
|----------------------|-------|
| a. Strongly agree | 25.0% |
| b. Agree | 32.5% |
| c. Not sure | 12.5% |
| d. Disagree | 10.0% |
| e. Strongly disagree | 10.0% |

114. When I am older, I will probably attend a Korean church.

- | | |
|----------------------|-------|
| a. Strongly agree | 55.0% |
| b. Agree | 17.5% |
| c. Not sure | 12.5% |
| d. Disagree | 5.0% |
| e. Strongly disagree | 2.5% |

115. If you would choose not to attend a Korean church after you are older, what would be the reason for this decision?

- | | |
|--|-------|
| a. I do not think that Korean churches are helpful | 2.5% |
| b. I feel English speaking churches would be more helpful | 12.5% |
| c. I don't understand Korean well enough to feel comfortable in a Korean church. | 17.5% |
| d. I am not sure that any church would be helpful | 0.0% |
| e. I do plan on attending a Korean church | 35.0% |

116. Church programs help me in understanding who I am.

- | | |
|--------------------|-------|
| a. Very true | 20.0% |
| b. Quite true | 42.5% |
| c. Somewhat true | 20.0% |
| d. A little true | 7.5% |
| e. Not at all true | 2.5% |

117. I believe God will punish me if I do something wrong.

- | | |
|----------------------|-------|
| a. Strongly agree | 20.0% |
| b. Agree | 27.5% |
| c. Not sure | 25.0% |
| d. Disagree | 17.5% |
| e. Strongly disagree | 5.0% |

118. Does your religious faith make you feel better when things don't go well?

- | | |
|-------------------|-------|
| a. Very often | 47.5% |
| b. Often | 25.0% |
| c. Sometimes | 22.5% |
| d. Once in awhile | 0.0% |
| e. Never | 0.0% |

119. How often do you ask God to help you with your problems?

- | | |
|-------------------|-------|
| a. Very often | 45.0% |
| b. Often | 32.5% |
| c. Sometimes | 7.5% |
| d. Once in awhile | 10.0% |
| e. Never | 0.0% |

120. The youth program at church makes me feel that I am part of a group of people who care about me.

- | | |
|----------------------|-------|
| a. Strongly agree | 42.5% |
| b. Agree | 35.0% |
| c. Not sure | 7.5% |
| d. Disagree | 0.0% |
| e. Strongly disagree | 0.0% |

121. Do you know what it means to be "born again"?

- | | |
|---------------------------|-------|
| a. Yes, I definitely know | 72.5% |
| b. I think I know | 20.0% |
| c. I don't know | 2.5% |

122. Do you believe that you are "born again"?

- | | |
|------------------------------------|-------|
| a. Yes, I'm definitely born again | 42.5% |
| b. I think I'm born again | 30.0% |
| c. I'm not born again | 17.5% |
| d. I don't know what it means | 2.5% |
| e. I don't believe in that concept | 2.5% |

123. Do you accept Jesus Christ as your personal Lord and Saviour?

- | | |
|-------------------------------|-------|
| a. Yes, definitely | 85.0% |
| b. I'm not sure | 10.0% |
| c. No, I don't believe in Him | 0.0% |
| d. I don't know who he is | 0.0% |

124. Would you be able to give a definition of "the doctrine of justification through faith by grace alone"?

- | | |
|-----------------------------|-------|
| a. Yes, easily | 22.5% |
| b. Maybe vaguely | 60.0% |
| c. No, not at all | 5.0% |
| d. Never heard of it before | 5.0% |

125. Do you accept the existence of the Trinity?

- | | |
|---------------------------------------|-------|
| a. Yes, definitely | 65.0% |
| b. I'm not sure | 20.0% |
| c. No, I don't believe in the Trinity | 0.0% |
| d. I don't know what the Trinity is | 7.5% |

126. How well do you know the Bible?

- | | |
|--|-------|
| a. Very well, I read it everyday | 0.0% |
| b. Pretty well, I read it often | 30.0% |
| c. Not too well, I read it only once in awhile | 65.0% |
| d. Not at all, I never read it | 0.0% |

127. Do you accept the Bible as the "word of God"?

- | | |
|-------------------------|-------|
| a. Yes, most definitely | 65.0% |
| b. Somewhat | 30.0% |
| c. I'm not sure | 0.0% |
| d. No not at all | 0.0% |

128. How important is it for you to belong to a church?

- | | |
|-------------------------|-------|
| a. Very important | 62.5% |
| b. Quite important | 22.5% |
| c. Somewhat important | 10.0% |
| d. Little important | |
| e. Not important at all | |

129. How much interest do you have in finding out what it means to be a Christian?

- | | |
|--------------------------|-------|
| a. Very much | 77.5% |
| b. Somewhat | 12.5% |
| c. Not at all interested | 0.0% |

130. How much interest would you have in volunteering for leadership position in your church?

- | | |
|--------------------------|-------|
| a. Very much | 30.0% |
| b. Somewhat | 55.0% |
| c. Not at all interested | 7.5% |

SECTION VI - FUTURE

131. I worry that I might not get a good job when I'm older.

- | | |
|----------------|-------|
| a. Very much | 15.0% |
| b. Quite a bit | 17.5% |
| c. Somewhat | 22.5% |
| d. Very little | 20.0% |
| e. Not at all | 15.0% |

132. I worry that i will want to marry someone that my parents will not approve of.

- | | |
|----------------|-------|
| a. Very much | 12.5% |
| b. Quite a bit | 12.5% |
| c. Somewhat | 20.0% |
| d. Very little | 12.5% |
| e. Not at all | 30.0% |

133. In the future, I want to do something that will help people.

- | | |
|--------------------|-------|
| a. Very true | 50.0% |
| b. Quite true | 27.5% |
| c. Somewhat true | 12.5% |
| d. Little true | 0.0% |
| e. Not at all true | 0.0% |

134. In the future, I want to have lots of money

- | | |
|--------------------|-------|
| a. Very true | 20.0% |
| b. Quite true | 47.5% |
| c. Somewhat true | 12.5% |
| d. Little true | 7.5% |
| e. Not at all true | 2.5% |

135. In the future, I want to have God at the center of my life

- | | |
|--------------------|-------|
| a. Very true | 60.0% |
| b. Quite true | 20.0% |
| c. Somewhat true | 10.0% |
| d. Little true | 0.0% |
| e. Not at all true | 0.0% |

136. I want more career in

- | | |
|--|-------|
| a. Professional field (doctor, lawyer, etc.) | 37.5% |
| b. Social services | 12.5% |
| c. Business | 35.0% |
| d. Fashion/Art | 2.5% |
| e. Ministry or Teaching | 0.0% |
| f. none of the above | 5.0% |

137. I want to marry

- | | |
|----------------------|-------|
| a. Korean | 10.0% |
| b. Korean-American | 70.0% |
| c. American | 0.0% |
| d. It doesn't matter | 7.5% |
| e. other | 0.0% |

138. I want my children to know about Korean culture and language

- | | |
|----------------------|-------|
| a. Strongly agree | 82.5% |
| b. Agree | 7.5% |
| c. Somewhat agree | 2.5% |
| d. Disagree | 0.0% |
| e. Strongly disagree | 0.0% |

139 I want my children to attend a Korean church.

- | | |
|----------------------|-------|
| a. Strongly agree | 42.5% |
| b. Agree | 25.0% |
| c. Somewhat agree | 25.0% |
| d. Disagree | 0.0% |
| e. Strongly disagree | 0.0% |

140 I want to make a big contribution to the Korean society in America when I grow older.

- | | |
|----------------------|-------|
| a. Strongly agree | 52.5% |
| b. Agree | 25.0% |
| c. Somewhat agree | 12.5% |
| d. Disagree | 0.0% |
| e. Strongly disagree | 0.0% |

141. What is your occupation?

- | | |
|-----------------|-------|
| a. student | 32.5% |
| b. professional | 52.5% |
| c. others | 5.0% |

Thank you for your time and effort to answer these questionnaire. God bless you.

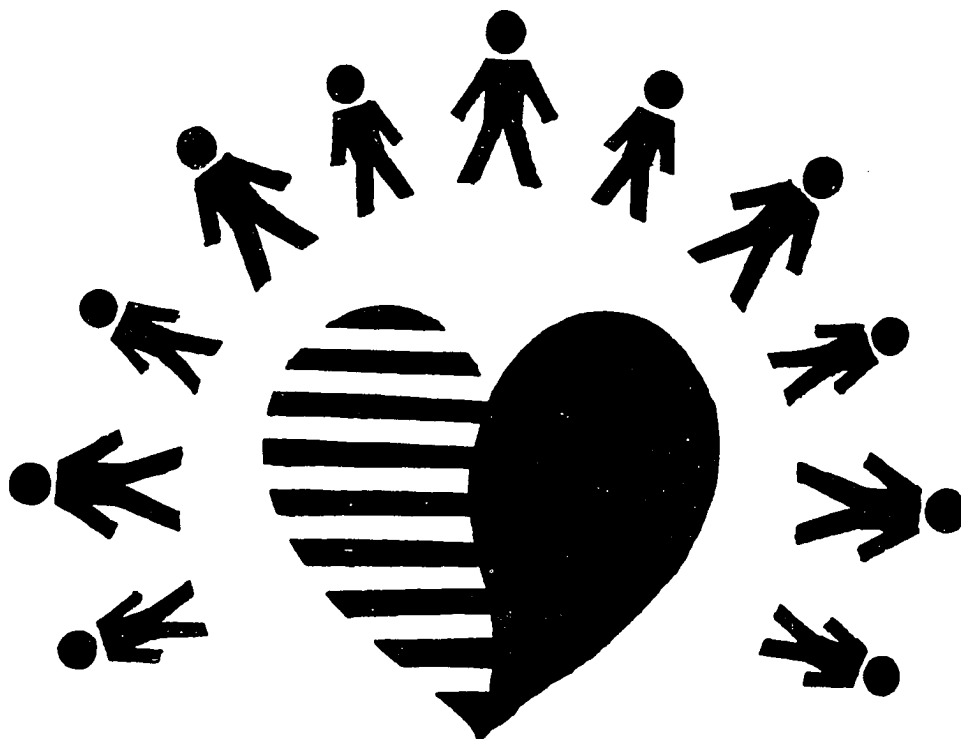
APPENDIX D

A Cross Cultural Program for First and
Second Generation Korean Americans

PARENTS - CHILDREN SEMINAR

LIVING BETWEEN TWO CULTURES:
RESOLVING THE CONFLICTS BETWEEN 1ST AND 2ND GENERATION
KOREAN-AMERICANS

AUGUST 17-18, 1990



한가정 두세계

AIEA KOREAN UNITED METHODIST CHURCH
99-101 LAULIMA ST. AIEA, HI. 96701
TEL: 488-3018

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All the group discussion leaders and panel
discussion members.

감사의 말씀

저희 아이예아 한인 연합 감리교회는 이번 부모와 자녀를 위한 대화
세미나를 도와 주신 여러분들께 감사를 드립니다. 아래의 여러분들의 정성어린
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그외 모든 소그룹 리더들과 종합포의에 참석하신 분들

다시 한번 감사를 드립니다.

- ii -

INTRODUCTION

Welcome to the Parents - Children Seminar, "Living Between Two Cultures: Resolving the Conflicts Between 1st and 2nd Generation Korean Americans". Although other seminars similar to this one have been held in the continental United States, this is the first time such a project has been attempted in Hawaii. Hopefully, the success of this seminar will lead to many others to follow concerning issues important to the Korean immigrants in the United States.

As for this particular seminar, we will be focusing on the intergenerational and intercultural conflicts that exist primarily between the first generation Koreans and the second generation Korean-Americans in the U.S. As many are already aware, there is a very distinct gap between generations of people regardless of what race or nationality they are and regardless of where they may be living. For example, the children of the eighties and nineties will never fully understand their parents' struggles with peace and protest of the sixties and seventies. On the other side of the coin, these same parents will never fully understand why this "new breed" of children are so carefree and uninterested in the political stability of third world nations. The fact is that these two generations were raised in different times when there were different values and concerns. The existence of this "generation gap" is a problem for many. However, for Korean immigrants this problem is compounded by another factor, culture. The first generation Koreans and the second generation Korean-Americans grew up not only in different times but also in different cultures. Due to this, there are increased differences between the first and second generation Korean-Americans. These differences lie in relationship styles, values, attitudes, self identity, socialization, thinking styles, and many others. The point is that these differences are seldom worked out or even talked about between the first generation Koreans and second generation Korean Americans. The result is lack of understanding and lack of communication.

This Parents - Children Seminar is so designed to increase the awareness level of both generations of Koreans to these particular differences, and resultingly, increase the understanding and communication between the two. Therefore we have set the following goals in mind for this two day seminar:

- 1) Participants will have a deeper understanding of conflicts between parents and youth.
- 2) Parents and youth will converse with each other with greater hope than ever before.
- 3) Parents and youth will begin to talk about what they heard from this video program.
- 4) Parents will begin to understand how difficult it is for Korean-American youths to live in America and youth will understand their parents' difficulties.

- iii -

This seminar will be focused on a videotape series made at the original Parents - Children Seminar held in Los Angeles in 1985. These video tapes contain four lectures given by Dr. Young Pai who is a professor and chairman of the Division of Social-Philosophical Foundations, School of Education at the University of Missouri. Two of these lectures are addressed to the youth in English and the other two are addressed to the parents in Korean. The information in the two sets of lectures are parallel and covers the topic of personal identity and intergenerational conflicts. After each lecture, a discussion session will follow concerning the information presented in the lecture.

Previous seminars similar to this have had very positive results, and we hope that similar positive results will be obtained from this seminar as well. Let us keep an open mind throughout this seminar so we may listen with not only our ears but with our hearts as well. We hope that everyone will have a rewarding experience from this seminar. Thankyou for your participation.

1세와 2세 간의 갈등해소를 위한 부모와 자녀 대화 프로그램에 참석하신 여러분을 환영합니다. 이와 비슷한 프로그램이 미국 이곳저곳에서 열린 적이 있지만 하와이에서는 처음으로 이러한 프로그램을 갖게 된 것을 자랑스럽게 여기며, 바타기는 이번 프로그램이 잘 이뤄져 앞으로 좀더 이민가정에 필요한 문제들을 다룰 수 있는 프로그램을 창출해 내는 계기가 되기를 바랍니다.

이번 프로그램을 통해 다뤄질 주요 이슈는 미국내의 한국 1세와 2세 사이의 세대차와 문화의 차이로 인한 갈등이 되겠습니다. 많은 분들이 이미 경험하여 아시는 바와 같이 모든 세대에 있어서 어디에 살든지 인종과 국가를 막론하고 세대차이란 불가피한 것입니다. 80년대나 90년대에 태어난 자녀들은 결코 60년대나 70년대에 그 부모들이 가졌던 세계의 자유와 평화를 위한 저들의 투쟁을 이해할 수 없을 것입니다. 반면에 부모들은 왜 새 세대들이 그러한 이슈들에 대하여 무관심한지 이해하기 어렵습니다. 그것은 이 두 세대가 서로 다른 가치와 관심이 지배적이던 다른 시대에 태어나 자라났기 때문입니다. 그러나 한국 이민자들이 겪는 어려움은 이러한 세대차이에 문화적 차이라는 것이 더하여져 더욱 그 상황을 복잡하게 합니다. 이러한 사실로 인하여 1세와 2세 사이에는 많은 상이함이 있을 수밖에 없는 것입니다. 이러한 다른점으로 인해서 저들의 가치관, 태도, 주체관, 사회화, 사고방식, 대인관계의 모습들이 서로 다른 형태로 나타나게 됩니다. 그런데 이러한 다른점을 상호 이야기하고 해결점을 찾는 노력이 걸여됨으로 그 결과로 상호 대화의 걸여와 오해를 자아 내게 되어 또 다른 아픔을 남게 되는 것입니다.

이 부모와 자녀 대화 프로그램은 1세와 2세가 가진 이러한 문제에 대한 의식을 높이고 그 결과 상호 대화와 이해를 증진시키자는 목적으로 계획되었습니다. 그러므로, 우리가 2일간의 프로그램을 마친 후 기대할 수 있는 구체적인 결과는 다음과 같습니다.

- 1) 참석자들은 자녀와 부모사이에 있는 갈등에 대한 좀더 깊은 이해를 갖게 된다.
- 2) 부모와 자녀들은 관계에 있어 서로에 대한 증전보다 많은 가능성과 희망을 갖고 대화하게 된다.
- 3) 부모와 자녀들은 강의와 토론을 통하여 보고 느낀 것을 대화하게 된다.
- 4) 부모는 자녀들이 이 땅에서 사는 것이 얼마나 어려운 것인지, 자녀들은 부모들의 어려움을 좀더 깊이 이해하게 된다.

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PARENTS - CHILDREN SEMINAR

LIVING BETWEEN TWO CULTURES:
 RESOLVING THE CONFLICTS BETWEEN 1ST AND 2ND GENERATION
 KOREAN-AMERICANS

AUGUST 17-18, 1990

TENTATIVE SCHEDULE

FRIDAY AUGUST 17, 1990		SATURDAY AUGUST 18, 1990
	2:30 PM	Arrival & Registration
	3:00 PM	Lecture II: Youths: "ID: Finding It or Building It" Adults: "Wither Our Children's ID"
	4:30 PM	Discussion Groups
Arrival & Registration	5:30 PM	Dinner
Opening Worship	6:00 PM	
Dinner	6:30 PM	Communication Workshop
Lecture I: Youths: "Growing Up In the U.S.: Between a Rock and a Hard Place" Adults: "Parents & Children: I & Thou"	7:30 PM	
	8:00 PM	Break
	8:30 PM	Panel Discussion: Coming to Some Conclusions
Discussion Groups	9:00 PM	
End of Session I	10:30 PM	End of Session II

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부모와 자녀 세미나

한 가정 두 세대:
세대간의 갈등 해결책

8월17일 - 18일, 1990년

*** 일정표 ***

8월17일(금)		8월18일(토)
	오후 2시30분	도착 및 등록
	3시	주제 II : 자녀들: 주체성 부모들: 너와나
	4시30분	그룹 토의
도착 및 등록	5시30분	저녁 식사
개회 예배	6시	
저녁 식사	6시30분	대화 원샵
주제 I : 자녀들: 자녀들의 고민 부모들: 2세들의 주체성	7시30분	
	8시	휴식
	8시30분	패널 토의와 종결
그룹토의	9시	
종료	10시30분	종료

DISCUSSION MATERIALS FOR LECTURE I
(보의 자료 1)

Youths(자녀들) : "Growing Up In the U.S.: Between A Rock and A Hard Place" (자녀들의 갈등)

Adults(부모들) : "Parents & Children : I & Thou" (너와 나)

1) What do you feel are some of the positive and negative experience of Asian - American youth living in America?

(자녀들이 한국계 미국인으로 살아 가는데 긍정적인 면과 부정적인 면은 어디에 있다고 보십니까?)

2) Do you believe the title of this lecture "Growing Up In the U.S.: Between A Rock and A Hard Place" has significance to your life? If so, how? (자녀들이 이 사회에 적응하여 살아 가는데 정말 어려움이 있다고 생각하십니까?)

3) Do you feel that your parents understand your personal concerns and interests? Do you feel that you understand your parents concerns and interests? (자녀들의 개인적인 관심과 흥미에 대해 얼마나 이해하십니까? 또 자녀들은 어머 부모님들의 관심과 흥미에 대해 얼마나 이해하고 있습니까?)

4) What do you believe is the biggest barrier between you and your parents: age, or language? List some problems associated with each.
(무엇이 부모와 자녀 사이의 가장 큰 장벽이라고 생각하십니까? 나이, 문화, 언어...)

5) Who would you most likely turn to for help in the following situations: trouble in school, handling emotions, peer pressure, sex, guilt, career, decision making? (자녀들이 문제가 있을때 부모를 찾아 옵니까? 찾아 올 때 어떻게 대화하십니까? 안찾아 온다면 왜 그렇다고 생각하십니까?)

6) What do you think can be done to lessen the tension (conflicts) between youth and their parents and increase understanding?
(부모와 자녀간의 갈등을 해소하고 이해를 증진시키기 위해 어떻게 하면 좋겠다고 생각하십니까?)

DISCUSSION MATERIALS FOR LECTURE 2

(보의 자료 2)

YOUTHS(자녀들): "Identity: Finding It or Building It?"

(주체성: 찾는 것인가 지어지는 것인가?)

ADULTS(부모들): "Wither Our Children's Identity?"

(자녀들의 주체성)

- 1) What does it mean for you to be the following: Korean, Korean - American, American? Which do you consider yourself? Why?"

(한국인, 한국계 미국인, 미국인이 된다는 것의 차이가 무엇이라고 생각하십니까? 나는 한국에 사는 한국인들과 어떻게 다릅니까? 미국인들과는?)

- 2) Self-identity is described by Dr. Pai as complex and multidimensional. Identity is not only derived from within the person but also by his/her surrounding and by the way others perceive that person.

(주체의식이란 복합적이어서 한국문화와 언어를 배우는 것에만 국한된 것이 아닙니다.)

a. Do you think your parents simplify it too much by equating it with ethnic identity alone? Why do you think they perceive identity in this manner? (무엇이 주체의식을 갖는데 주요한 요소가 되겠습니까?)

b. Do you believe that others look down upon you because you are Korean? (한국인이기 때문에 무시당한다고 생각하십니까? 자녀들은 어떠합니까?)

c. Do you sometimes feel yourself that you are ashamed of your race and culture? (내가 한국인과 한국문화를 부끄럽게 여긴 적은 없습니까? 미국문화(주위의 다른 문화)보다 우월하다고 느낀 적은 없습니까? 왜 그렇습니까?)

3) What are some important factors in making decisions about a future career? Do you feel that your parents place too much pressure on you in choosing career or in education?

(부모님들은 학교공부를 중요하게 여깁니다. 공부외에 자녀들이 이 사회에서 능력있고 인정받을 수 있는 주체성을 가진 사람으로 살아 가는데 필요한 것들은 무엇이 있겠습니까?)

4) What would you like to see yourself as in terms of the following:

- a. self-identity
- b. career

4) 자녀들은 부모의 직업에 대해 어떻게 생각합니까? 자부심을 갖습니까?
부끄럽게 느낍니까?

5) 내 자녀의 주체성은 어디에 와 있다고 생각하십니까?

APPENDIX E

Transgeneration Summer Internship Job
Description and Report

TRANSGENERATION MINISTRY OF KOREAN-AMERICAN UNITED METHODISTS
SUMMER INTERNSHIP 1990

LEARNING COVENANT

I. General Information

Intern: Samuel S. Yun
Address: 611 Hapsfield Ln. #207 Buffalo Grove, IL 60089
Phone: 708-215-2646

Pastor: Rev. Nak In Kim
Church: AIEA Korean United Methodist Church
Address: 99-101 Laulima St. Aiea, Hawaii 96701
Phone: 808-486-3018

II. Negotiated Expectations

A. Intern's Expectation (what does the intern wish to learn and experience during this TG Summer Internship?)

- Increase in spiritual discipline and maturity.
- Gain a full and comprehensive understanding of the total ministry of the first generation Korean church.
- Receive first hand experience of this total ministry, i.e. participate fully, to the best of my ability and according to my qualifications, in all worships, Bible studies, visitations, counseling, Christian Education, etc.
- Become active in bridging the gap between the first and second generations so that they may understand each other and learn to worship in the "language of God" and not the language of culture.
- Learn more about the theology of the United Methodist Church as it relates to the Korean Church in America.

B. Church's Expectation (what does this organization want from the intern during this TG Summer Internship?)

- The Church's main emphasis is on training and recruiting the future leaders and ministers of the Korean Community.
- Lay a strong foundation for youth ministry and Christian Education for the future expansion growth of Youth Group and Sunday School.
- Assist Rev. Nak In Kim in the first generation ministry, evangelism, pastoral care, administration, etc.
- Reflect upon and come to a conclusion on the question, "What is the difference between the Korean Community in Hawaii and that in the mainland United States in terms of TG Ministry.
- Reflect upon and come to a conclusion on the question, "What would be the ideal church leadership for the

coming generations?"

C. Sponsoring Center's expectations (What does the Transgeneration Fellowship of Korean American United Methodists want from the intern?)

- The intern is to experience a broad and full ministry experience in the environment of the first generation Korean Church, touching upon and reflecting upon the problems that exist between the first and second generation Koreans in terms of culture and theology.
- The intern, in cooperation with the supervising pastor, is to sensitize the local church of the needs of the ever growing second and trans generation Korean-American ministry.

III. Serving Commitments: Responsibilities and detailed job description.

A. Worship Life

- Attend all worships, Bible studies, and prayer meetings.
- Participate as actively as possible in the main liturgy.
- Preach when the situation is appropriate.
- Lead youths in youth worship and youth bible studies.
- Deliver Children's Sermons every other week during the adult service.

B. Christian Education

- Develop a close and cooperative relationship with the Christian Education Committee.
- Develop and organize youth worship and fellowship along with a Sunday school for younger children.
- Participate fully in the already existing Saturday Bible school and Culture school.
- Organize and develop a youth program for the whole church retreat.
- Participate as a counselor at the Summer Youth camp.
- Recruit children and youths for participation in all summer activities.
- Organize a Youth Group and hold consistent weekly Bible Studies and fellowship for the group.
- Develop and hold a Teacher's Training Seminar.
- Develop and execute an awareness program concerning the issues of Transgeneration Ministry.

C. Evangelism and Pastoral Care

- Assist Rev. Nak In Kim in his visitation schedule.

- Develop own visitation schedule for families of youth members.
- Be available to the Youth members for counseling.
- Hold office hours of 8:00-12:00 A.M. Tuesday - Friday.

D. The Denomination

- Attend and participate in District meetings.

E. Requirements for TG Internship

- Keep a thorough and comprehensive journal of internship daily.
- Produce a report paper of 10-15 pages at the end of the internship.

F. Personal

- Be fully accepting to anything and everything that God has in plan for me.
- Be sensitive to the Hawaiian culture and how it affects the Korean community.
- Develop a lasting friendship with the people of Hawaii.

IV. Learning / Teaching Commitments

The Supervising Pastor and Intern will meet every week: Tuesday at 10:00 a.m. in the Church office.

V. Terms of Engagement

This 10 week Internship will begin on June 6, 1990 and end on August 20, 1990.

Renumeration includes:

Scholarship \$1000

Room and Board

Transportation

Additional expenses \$500

Signatures of

Supervising Pastor:

Rev. Nak In Kim

Date: June 8, 1990

Intern:

Samuel S. Yun

Date: June 8, 1990

The first time I came across the term "Transgeneration (TG) Ministry" was when my father handed me the application form for the 7th Annual TG Ministry Summer Internship Program. Looking down at this brochure, I was both puzzled and interested as to what exactly "TG Ministry" was and what it entailed. Of course, I was able to take an educated guess and figure out from the context of the brochure that it had something to do with the ministry to the first and/or second generation Korean-Americans. Being that my career interests lay primarily in the ministry of the second and subsequent generations of Korean-Americans, I decided to apply with the hopes of finding out for myself what TG Ministry was all about.

Now, almost six months later, having completed my TG Summer Internship in Hawaii, I find myself staring down into another piece of paper, once again in an attempt to answer the question of what TG Ministry really is. However, I am not as puzzled as I was before as to the answer to this seemingly overwhelming question. After having experienced many aspects of TG ministry, and after having been exposed to a number of definitions of TG Ministry, I feel confident in setting out to give my own interpretations and definitions of TG ministry which, for a great part, was shaped by the projects that I undertook during my ten week internship at the Aiea Korean United Methodist Church in Aiea, Hawaii. I would like to share what these projects entailed and how each furthered my understanding of TG Ministry.

There were basically three needs of the Aiea KUMC that I, as the TG intern, was expected to meet during my ten weeks in

Hawaii. First, the Aiea KUMC needed an organized Sunday School and a United Methodist Youth Fellowship (UMYF). Upon my arrival, they had neither of these to speak of. The children and youths of the church, who were over fifty in number, had to "sit-in" on the Sunday School of the English-speaking sister congregation who shared the same building. The only activity that was sponsored by the Christian Education department of the Aiea KUMC was a program known as "Saturday School" in which children from the preschool age to about fifth grade participated in music, crafts, and a short Biblical message. Second, the Aiea KUMC needed a team of well trained volunteers to act as leaders and teachers of the future Sunday School and UMYF of the Aiea KUMC. Upon talking to some of the volunteers of Saturday school, I came to the conclusion that there was a definite need for some sort of formal training program for the volunteers of the Christian Education staff. Even the volunteers themselves felt that they needed more training. Third, the Aiea KUMC needed, as does many other Korean churches in the United States, a program to try and unite, or at least bring closer together, the concerns of the first generation Koreans with the concerns of the subsequent generations of Korean-Americans.

Working closely with Rev. Nak In Kim and the committee members of the Aiea KUMC, I came up with three basic projects that would be the focus of my internship period. These projects were: 1) set the foundations for youth ministry in terms of Sunday school and UMYF; 2) develop and run a training seminar for

teachers and youth leaders; and 3) develop and run a "family" communication seminar with the intent of bringing the first and subsequent generations of Korean-Americans closer together. Generally speaking, each of these projects had extremely positive results.

There were many factors that led to this overall positive outcome, but there was one essential ingredient which I felt was undoubtably the most crucial to the success of the projects, and is thus, in my opinion, highly significant to TG ministry. This factor that I am speaking of was not the presence of a sole TG intern serving as a "cultural bridge" or a "joint-gear" to a disjunctive community. It was, in fact, something that is so obvious, that I believe is many times overlooked when assessing the nature of TG ministry. This essential ingredient which I am leading to is the sincere concern and interest that the Korean people of Aiea possessed for the development of a solid TG ministry in their church.

The logic here is simple; in order to undertake a large scale plan to integrate a certain type of ministry into a church, you need the support of all the members of the church. Especially with something like "transgeneration" ministry, you need the involvement of all those concerned, i.e. the first generation Koreans, the second generation Korean-Americans, the transgeneration, and so on. The job of TG ministry should not be left to an individual who is believed to have experienced "both sides" of the coin. It is true that by definition, TG's have

experienced two cultures equally. However, it must be noted that these are only partial experiences, the sum of which make up a totally unique generation with unique experiences. This is not to say that the TG's have no function in TG ministry. It is obvious that they have the potential to play a key role in the development of such a ministry. However, my experience in Hawaii shows that if the goal of TG ministry is to bring two cultures and two generations to a common understanding, it is best to bring those two cultures and generations together to communicate directly. The use of TG's as facilitators or translators is "nice and convenient" but sometimes they tend to further separate the two groups by creating another barrier and making the distinction between the two groups even greater.

As the TG intern to the Aiea KUMC, I did have to act as facilitator at times, but it seemed as if the sincere interest of the people is what carried the TG movement to where it is now. From the very first meeting which I had with the church committee members, I felt that the members had a real interest in pursuing a development of a youth ministry, training Christian education leaders, and uniting the needs of the first and subsequent generations of Korean-Americans together. The church members vowed their support and showed great interest in actually getting involved. This came as a pleasant surprise for me because my past experience with other churches showed a tendency for church members to push this type of work all on one individual without wanting to really get involved. It seemed as

if the members felt that youth ministry was not really that important and that they, themselves, need not waste their time on it. The Aiea church, on the other hand showed great concern and made me feel as if it was something that was worth their time as well as mine. With this in mind, I felt very confident in going out and tackling my projects.

The first project that I set out to tackle was that of laying the foundation for a youth ministry. I called a meeting of the Christian Education committee to discuss the establishment of certain programs that we could put into action right away. Besides the obvious things such as Sunday school, children's worship, and Bible studies, the committee was unanimously interested in implementing other programs in which the children and youths could participate in the main adult worship. We decided to hold children's sermons in the main worship every other Sunday, and on the first Sunday of every month, we would have a "family" worship in which the children will be able to actively participate in the worship as acolytes, ushers, Scripture readers, etc.

This display of interest in integrating the second generation into the order of the first generation worship reinforced my belief that the members of Aiea KUMC sincerely wanted a unified ministry. They were not satisfied with "just" having a Sunday school, but moreover, they had a sincere concern that the Sunday school be an essential part within the church and not exist as a separate entity outside the main framework as it

does in many other churches today. In looking at these other churches, it seems that the generally tendency is to think of the youth ministry as secondary to the ministry of the first generation. Often times the members of a church, and sometimes even the key elders of a church, tend to neglect the needs of youth ministry. Their involvement with youth ministry goes only to the extent that they hire a Christian education director or a youth pastor to carry the responsibility all to himself or herself.

This type of attitude is dangerous to the existence of TG ministry. I feel that it is this lack of concern, not the cultural or linguistic barrier, that is the greatest cause of the gap that exists between the generations within the Korean churches today. It tends to yield within the younger generation feelings of insignificance, separation, and indifference, i.e. the youths begin to feel as if the Korean church is not a place for them but a place intended for the purpose of first generation ministry. If this be the case, then what should be the strategy of TG ministry in bringing the two generations together in order to establish a successful united ministry significant to both generations? Obviously, as stated earlier, using a TG as a "bridge" or "joint-gear" will not be enough. Then what can we do?

The first step, I believe, is to figure out exactly why this lack of concern exists. Is it because the first generation really does not care about the spiritual well-being of the

following generations? Is it because the first generation really does not care about the future of the Korean church in the United States? One does not need to think too long or hard to come up with the answer to these questions. The answer is undoubtedly, "no". Then why is it that there is this lack of concern?

Well, in any situation there are two basic reasons why people show a lack of concern for what is going on. The first reason is simply that they don't care, that they hold no interest whatsoever. For our purposes, we have already ruled this possibility out, so let us focus on the second reason. This other reason why people show a lack of concern is because they feel that everything is "o.k.", that there are no problems. When people fall into the belief that everything is alright, they tend to "sit back" and "let things be". This seems to be the case with the first generation of the Korean churches today. They tend to have the false illusion that there are no great problems in terms of youth ministry and in terms of how the first generation relates to the second generation and vice versa. As we know, there are in fact many problems facing the youth ministry of the Korean churches today. These problems are at the root of the issues pertinent to TG ministry. Therefore, the strategy of TG ministry should be to correct the false illusions by implementing some sort of "awareness" programs. Again it should be emphasized that this process should not be undertaken by the TG alone but in conjunction with all those concerned.

During my internship period, I was able to conduct these

"awareness" programs at two different levels. One was at the local church level, in which I organized and ran a training seminar for volunteer leaders of Christian education. The other was conducted at the community level, in which I organized and ran a parent-youth seminar entitled "Living Between Two Cultures: Resolving the Conflicts Between 1st and 2nd Generation Korean-Americans". In both cases, "awareness" was achieved due to the direct participation of both the first and second generations as well as the TG's. I will now explain in further detail what these two seminars entailed.

The volunteer training seminar took place over the course of two days on July 6-7, 1990. It was divided into several sessions in which the following topics were discussed:

- 1) The importance of volunteer teachers.
- 2) The effective recruitment of volunteer teachers.
- 3) The organization of the Christian education staff.
- 4) The use of curriculum and resources.
- 5) The use of discipline and control in the classroom.

The key focus of this seminar was to make aware to the volunteers, and to those others who attended the seminar, the importance of having a good youth ministry. I emphasized the great impact that it can have on a child's life and the ways in which it can benefit the church as a whole. In addition, I stressed the specific needs that concern the second generation Korean-American youths such as social pressure, identity, and being Christian in the context of a Korean church. I also discussed the important ways in which the leaders need to reach out to the second generation Korean-American youths, i.e. to be

sensitive to the unique experiences of that generation.

The result of this training seminar was very positive. If anything, the awareness level of those who attended was elevated. The volunteers seemed to have a new enthusiasm and understanding for the ministry to the second generation Korean-Americans. In addition, it made many people aware of exactly how important it is for the first generation to get involved in the ministry of the second generation. They realized that youth ministry is not only "Sunday school" but moreover, a means by which we can train the second generation to be effective leaders of the future church and thus preserve the interests of the first generation. All in all, it was a step towards a TG ministry.

The second seminar which took place on August 17-18, 1990 was even more successful in bridging the gap between the first and second generation Korean-Americans. This seminar was open to the whole Korean community of Hawaii and had the goal of increasing the awareness of the problems that exist between the different generations of Koreans living in the United States. In addition solutions to correct these problems were discussed by both the first and second generation Korean-Americans. The following are the list of goals that I had set for this two day seminar:

- 1) Participants will have a deeper understanding of conflicts between parents and youth.
- 2) Parents and youth will converse with each other with greater hope than ever before.
- 3) Parents and youth will begin talking about what they heard from this seminar.
- 4) Parents will begin to understand how difficult it is for Korean-American youths to live in America and youths will

understand their parent's difficulties.

This seminar was based on a video tape series made at the original Parents-Youth seminar that was held at the Robertson Korean United Methodist Church in Los Angeles, California. These video tapes contained four lectures given by Dr. Young Pai who is a professor and chairman of the Division of Social-Philosophical Foundations, School of Education at the University of Missouri. Two of these lectures were addressed to the youths in English and the other two were addressed to the parents in Korean. The information presented in the two sets of lectures were parallel and covered the topics of personal identity and intergenerational conflicts. In addition to the viewing of these lectures, the seminar also contained small group discussions and a panel discussion which came at the end of the two day seminar.

Both the small group discussions and the panel discussions turned out to be very successful. It is difficult to go into detail of everything that was discussed during these segments, but just to briefly summarize what had occurred, these discussions set the stage for the outpouring of frustrations and misunderstandings that have accumulated in each individual in the past years. It seemed that for the first time in the participants lives, there was a "willingness" to actually listen to the pains of one another. For the first time, there seemed to be a "concern" for the position that the other generation was in. And although one generation spoke English and the other spoke in Korean, there was no need of a translator or mediator, because

each person spoke from the heart, a dialect which every human can understand. Two separate generations came face to face together to talk, to listen. There was sincere concern and the two became one.

Although this particular situation lacks the ministerial aspect, I believe that it has much to offer TG ministry. Up till now (as I gather from the information presented in the TG packet I received at the beginning of my internship), the perspective of TG ministry seems to have focused on a few individuals considered to be bicultural and bilingual. In an attempt to define these individuals, it was suggested that they be seen in terms such as "bridge" or "joint-gear". As functional as these terms may be, I feel that they give a false illusion that TG's are the only ones that can bridge the gap between the first and second generation Korean-Americans. In addition, I feel that the presence of a TG for the purpose of serving as a "bridge" might hinder the potential for a true unity between the generations, i.e. the presence of such a "crutch" might cause the participants involved to become too dependent on the TG for facilitating communication. This will undoubtedly result in the participants not taking the initiative to try and communicate directly to the other generation. I do not doubt that TG's have the potential to play a key role in this ministry. However, I feel that the perspective of TG should be changed. This perspective should not be seen from the context of an individual but should be broadened to include all those that TG ministry is concerned with. In

addition, the process of TG ministry should not be executed just by TG's but by the concerned members of the whole church as one unified body. It is when this unified concern exists that there is a greater possibility for the development of TG ministry.

In I Corinthians 12, the great apostle Paul writes, "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ." Now, I'm highly doubtful that Paul had TG ministry specifically in mind when he wrote this, but nevertheless, this scripture has definite applications significant to TG ministry. Similar to a body, TG ministry has many parts - the first generation, the second generation, the transgeneration, and so on. However, as Paul suggests, we should not concentrate on the individual parts and how they are separated, but moreover, look at the strength of the unified body. It is only then that we begin to see the great things that can be done. If we look at the whole "body" of TG ministry, I feel that we will be able to accomplish much more than if we focused on just the individual parts, such as the TG as "bridge".

APPENDIX F

Transgeneration Summer Internship Program Brochure

September 1st, 1991 (in Korean or English).

- d. sensitize the local church in regard to the ministry for and with trans- and second generations.

TEACHING CHURCHES: (sponsoring local churches)

- a. shall provide the intern with full room and board, local transportation, plus the part of the scholarship as follows:
1)\$1,000.00 for a seminarian;
2)\$500.00 for the college graduate who has not completed one year of seminary; 3)no partial scholarship obligation for a college junior or senior.
- b. support the pastor as supervisor, so that s/he may find sufficient time for the supervision of the intern.
- c. support the internship, and mobilize the church to further develop TG Ministry appropriate to the local church situation.
- d. help recruit and train future ministerial leaders from the young people of the church.

WHO MAY APPLY?

ANYONE WHO...

- a. is a Korean American Seminarian, or an upper class college student, or a recent graduate who plans to enter seminary education, and
- b. is a member of a United Methodist church, and

- c. is functionally bi-lingual and bi-cultural with strong English ability, and
- d. has a strong sense of calling to the parish ministry as an ordained minister within the United Methodist Church.

HOW DOES ONE APPLY?

- a. Send (1) an application form, (2) a brief resume, (3) a recommendation from your senior pastor, and (4) a 500-word essay in English, telling why you want to apply for and what you hope to learn from this internship by March 15 to the following:

Rev. David Eunsuk Park
Internship Coordinator
129 York Street, #2G
New Haven, CT 06511
(203) 865-7301

- b. You will be interviewed in English over the phone or in person by a representative of TG Ministry.
- c. The acceptance will be notified as soon as possible, and once accepted, all the travel arrangement will be made with the internship coordinator.

Internship Committee:

Rev. Daniel Shin, President
703)448-1131

Rev. Charles Ryu, Exec. Secretary
203)498-1128

Rev. David Park, Coordinator
203)865-7301

**TRANSGENERATION
MINISTRY
OF
KOREAN AMERICAN
UNITED METHODISTS**

announces

the eighth annual

**TRANSGENERATION
MINISTRY
SUMMER INTERNSHIP**

June 2nd
through
August 11th, 1991

OBJECTIVES OF THE INTERNSHIP

1. Recruit and train Korean American young adults to take leadership among the ever growing trans- and second generation Korean American community.
2. Provide opportunities for these young adults to experience the life of changing needs and patterns of a Korean American church and the community, so that they can develop personally and professionally toward their ordained ministry goals.
3. Enable the Korean American local churches and communities to develop creative and viable ministries in parish setting for and with the trans- and second generation Korean Americans.
4. Expose these young leadership to the Korean American United Methodist churches and the matters related to the cross-cultural, bi-lingual, and inter-generational ministry in the context of the United Methodist connectionalism.
5. Experience parish ministry in the covenantal context of learning/ serving, through "action-reflection" by integrating theories with the practice of ministry.

INTERNSHIP TIME TABLE

June 2 (Su) Eve.--June 5 (We) Noon
TG Internship Orientation in the Washington D.C. area.

June 5 (We)--August 11 (Su)

Ten weeks of Internship at a local church throughout the U.S.. Interns fly directly to the placement sites from the orientation program.

July 12: Intern's paper topic and outline due, postmarked July 12.

August 15: Internship Paper due date
Must be postmarked August 15.

September 1: Supervisor's reflection paper due, postmarked September 1.

Sep. 12 (Th) Eve. --Sep. 16 (Mo) Noon
The 10th Annual Convocation of Transgeneration Ministry of Korean American United Methodists in Los Angeles. This year, the debriefing, which normally followed the internship, will take place in conjunction with the convocation (Interns and supervising pastors are strongly encouraged to attend).

INTERNSHIP REQUIREMENTS

INTERNS:

- a. must participate in the orientation fully, and meet all of the specific internship requirements, and work full-time solely for the internship and without any other simultaneous obligation, carefully following the internship Handbook and other guidelines.
- b. keep "action-reflection" journal for personal growth, must submit four Bi-weekly Progress Reports to the Internship Coordinator, and must write and submit a 15-page, double-spaced, typewritten paper of publishable

quality, postmarked by August 15. (The final check from TG Ministry will be mailed to the intern upon the receipt of the paper).

- c. will be provided for the entire internship period with all the costs for orientation and all related air fares, full room and board, local transportation, plus the total sum of 1)\$2,500.00 scholarship for the seminarians who will have been finished at least one year of seminary education toward the Master of Divinity degree by May 1991; 2)\$2,000.00 for those who hold an undergraduate degree and have not yet completed one year of seminary education; 3)\$1,500 for college juniors and seniors.
- d. are strongly recommend to attend 10th Annual Convocation of TG Ministry of Korean American Methodists in Los Angeles, September 1991.

SUPERVISING PASTORS: (pastors of the teaching churches)

- a. must participate in the orientation session fully, and are strongly recommended to attend 10th TG Convocation.
- b. must faithfully and systematically supervise his/her intern, following the guidelines of the Handbook, including weekly supervision apart from staff meetings.
- c. complete the evaluating form, and submit a written reflection of the overall supervising experience by

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